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OFFICIAL REPORT

OF THE

PROCEEDINGS OF THE ELEVENTH MEETING

OF

The National Conference

OF

UNITARIAN AND OTHER CHRISTIAN CHURCHES,

HELD AT SARATOGA, NEW YORK,

SEPTEMBER 22-26, 1884.

WITH

THE CONSTITUTION AND BY-LAWS OF THE CONFERENCE

AND A LIST OF THE DELEGATES.

OFFICE OF THE GENERAL SECRETARY,
38 UNION SQUARE, NEW YORK.
1884.

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THE NATIONAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

ORGANIZATION FOR 1884–86.

OFFICERS.

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Rev. MINOT J. SAVAGE	Boston, Mass.
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Rev. EDMUND B. WILLSON, *Secretary*	Salem, Mass.
Rev. BROOKE HERFORD	Boston, Mass.

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Western States.

Rev. JABEZ T. SUNDERLAND	Chicago, Ill.
Rev. JOHN R. EFFINGER	Bloomington, Ill.
Rev. GEORGE BATCHELOR	Chicago, Ill.

Pacific States.

Rev. HORATIO STEBBINS, D.D	San Francisco, Cal.
Rev. THOMAS L. ELIOT	Portland, Oregon.
Rev. ABRAHAM W. JACKSON	Santa Barbara, Cal.

The National Conference was organized in All Souls' Church, New York, N. Y., April 5, 1865. The eleventh session was held at Saratoga, N. Y., Sept. 22–26, 1884. The next session will probably be a special one, to be held in the city of Boston, in conjunction with the American Unitarian Association, at the time of the dedication of the new Unitarian building.

This Official Report of the Proceedings of the last meeting has been sent gratuitously to all delegates in attendance upon that meeting. Other persons may obtain the Report by sending fifty cents (in postage stamps) to the General Secretary, Rev. Russell N. Bellows, No. 38 Union Square, New York, N. Y. The Report may also be had at the rooms of the American Unitarian Association, 7 Tremont Place, Boston, Mass., and at the headquarters of the Western Conference, 135 Wabash Avenue, Chicago.

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ADDRESS

OF THE COUNCIL TO THE CHURCHES.

By the Constitution of the National Conference of Unitarian and other Christian Churches it is made the duty of the Council to issue immediately after each meeting an address to the churches and organizations in our body, which shall bring before them the resolutions and advice of the Conference and the pressing interests of our cause.

Our official duty is turned into a pleasure which is full of hope, as we review the recent remarkable Conference.

It manifested throughout a unity of feeling, an earnestness of purpose, and a determination to co-operate for practical aims which are almost exceptional in ecclesiastical history. And these have come out of the long and sometimes bitter discussions of the past, which have brought about a finer understanding of each other and lifted us up by a sweep of religious thought and life to issues grander than those which before separated us. Doubts and differences are not to be ignored by strong men, but to be struggled through to larger harmonies. There is no body in Christendom or out of Christendom which can meet and discuss with reverence and without fear or division the great theological and religious problems of the present age as we can, or which is in such substantial agreement upon the essential spiritual realities. Having come to this point we were ready as never before to join our forces for larger undertakings, in the conviction that the kingdom of God is something for this world, and that if we can aid in establishing it here the future can take care of itself.

1. *The Conference makes an earnest plea to all the churches and to all individuals in and out of the churches for an enlarged contribution to meet its manifold and pressing opportunities.* It has been the rule to recommend the raising of not less than fifty thousand dollars each year for its work; but each year it finds its work calls for more than that. Each year the American Unitarian Association finds it must appropriate more than is raised; and the Council is convinced that if the earnest spirit which pervaded the meetings at Saratoga can be carried to all our people, it will be no very difficult task to make our collection SEVENTY-FIVE THOUSAND DOLLARS for each of the next two years. The Council appeals for that

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amount; and if every one of our churches will take methodical measures by which all the members can be reached, we are confident it can be raised, and the earlier the attempt is made the more assured will success be.

2. The Conference adopted a plan which the Association had before discussed, which has been tried by other bodies with marked success, and which is now recommended to the churches. This is *A Church Building Loan Fund.* The American Unitarian Association was requested to set apart $25,000 for this purpose, and the Conference to add $20,000 to that amount. This sum was almost all raised in a few minutes. The plan in brief is, instead of *giving* to churches, whenever it seems reasonable that a new church is needed and can be established in any part of the country, and when those who are most interested have done what they could, — secured the land and something toward a church, — a loan may be made upon business principles; and, if the terms are not complied with, the property reverts to this loan fund, or, when paid back by instalments in the prosperity of the church, goes to aid another, so that a perpetual aid fund shall be maintained. It is hoped to enlarge this by contributions from our churches and from the gifts of individuals each year.

3. The Conference manifested an unusual desire for better organization and more earnest missionary work by State conferences and State missionaries. These, of course, have waited upon our greater practical union. It is a universal truth that isolated churches must be weak. Great results can come only from united efforts. That view of religious thought which is not vital enough to urge those who believe in it, and have found its reasonableness and helpfulness, to make it a power over the community and to spread it by every just means, ought surely to die out and will die out. We do not want our faith folded discreetly in a napkin for the enjoyment or profit of a few, but carried like a banner through the battle of the world, and never out of the conflict until the victory of salvation here and now is won.

4. The Conference requested the Council to emphasize the need and interests of the "Unitarian Review." We want a periodical which shall address and stimulate the most thoughtful and inquiring minds and be abreast with the best learning and criticism of the theological world. There seems little reason to attempt a new one, but far more to arouse our scholars to write for and our people to subscribe for the one already associated with our history and richest religious thought and life, until we can command the best contributions and find some able and competent person to give his whole time to its care.

We believe that each nationality has its own part to perform in establishing the kingdom of God, and each must work according to its own calling. "If," as Dr. Clarke said so finely at the Conference, "Unitarians are faithful to the light God is sending them, they will have the blessed opportunity of bringing this kingdom near: if not, it will be taken from them and given to a nation bringing forth the fruits thereof." In the

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moral activities, the theological views, and the religious life of this people, we believe we are called to an important place. Our antecedents and our present position fit us to be the *religious* leaders of the *intellectual* leaders of the world. And they who can do that are sure of the future. A spirit is aroused which we must nourish and direct to grand ends; and may that which in its spirit is so earnest and harmonious become in its results the largest and most useful of the ecclesiastical bodies of this land! To this end we appeal to the generous assistance of every one of our churches.

For the Council,

JAMES DE NORMANDIE, *Chairman.*
H. P. KIDDER.
M. J. SAVAGE.

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REPORTS.

GENERAL REPORT OF THE PROCEEDINGS OF THE ELEVENTH MEETING.

BY MRS. ISABEL C. BARROWS, ASSISTANT SECRETARY.

THE eleventh meeting of the National Conference of Unitarian and other Christian Churches was opened in the First Methodist Episcopal Church, Saratoga, N. Y., on Monday evening, September 22, 1884. A large congregation was present. After the opening religious exercises, a sermon was preached by Rev. Horatio Stebbins, D. D., of San Francisco, which appears in this Report.

TUESDAY.

At 9 A. M. on Tuesday, a devotional meeting, conducted by Rev. Robert Collyer, was held, immediately after which the organization of the Conference took place.

Hon. Dorman B. Eaton, of New York, in taking the chair as presiding officer, said: —

Ladies and Gentlemen, — The hour has arrived for opening the proceedings of the eleventh session of the National Conference of Unitarian and other Christian Churches of which you are the representatives. In thanking you for the great honor conferred upon me in calling me to this place, I beg to be allowed to join my regrets to yours that so many men of eminence and ability for this position are absent. It is not perhaps wholly a calamity or a loss that when great questions stir the national mind, the Unitarian and other Christian delegates to our Conference are considered essential in the crisis, on one side, if not on both sides, of the great questions at issue.

The crowded meeting of last evening, illustrating at once the breadth of our representation and making it clear that all the wise men of power are no longer to be found in the East, is auspicious of the work of this session. I welcome you to the hospitality and inspirations of each other, than which I know not that Saratoga affords anything more attractive and enjoyable. I congratulate you on the spirit and the promise of this session. I am sure that no heated words or barren discussions over dogmatic questions will delay its proceedings or mar its usefulness. I think that we may well conclude from the tone and aim of our late Conferences, as well as from this presence, that the conviction is general that the work of refuting the dogmatic theories of the old system having been pretty well done, the time has come for us, and that it is our supreme duty, to show that our faith and our methods, and our devotion and our wisdom, are effective for upbuilding churches vital with spiritual life, and for making Christianity a more regenerating force at

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a time when vice, crime, and corruption are prevalent and powerful in an alarming degree. Upon our demonstration of that capacity, the strength, the utility, and the perpetuity of the Liberal faith will depend and ought to depend.

And now, wishing to set an example of brevity, — in which it is easy for almost any chairman to excel, however defective he may be otherwise, — I beg to call your attention to the regular course of proceedings.

Rev. E. E. Hale reminded the Conference that it was usual for the Council to suggest the names of those who should be appointed on the various Committees.

The Chair said that it was the right of the Conference to make its own Committees.

Rev. Geo. A. Thayer moved that the Committees suggested by the Council should be appointed. The motion was carried.

The Chair then appointed the following Committees as suggested by the Council: —

On Credentials: Wm. H. Baldwin, Rev. C. A. Allen, and Herbert H. Drake.

On Nominations: Rev. E. E. Hale, Rev. George Batchelor, Rev. J. T. Sunderland, Miss E. P. Channing, Mrs. S. T. Hooper, Rev. Charles G. Ames, Rev. J. H. Crooker.

On Business: D. L. Shorey, Rev. Dr. J. F. Moors, Rev. George A. Thayer, Rev. Loammi Ware, Horace Davis, Henry H. Edes, Rev. George W. Cutter.

The following persons were elected Assistant Secretaries: Mrs. Isabel C. Barrows, Rev. W. H. Fish, Jr., Rev. W. H. Savary, and Rev. Albert Walkley.

The usual reports from the following Organizations were then read and accepted: —

1. The National Conference. By Rev. Edward Everett Hale, D.D., Chairman of the Council.
2. The American Unitarian Association. By Rev. Grindall Reynolds, Secretary.
3. The Western Conference. By Rev. J. T. Sunderland, Secretary.
4. The Southern Conference. By Rev. George L. Chaney, of Atlanta.

At the conclusion of the reading of these General Reports, the Rev. William S. Barnes, of Montreal, spoke briefly for "Our Churches in Canada," and the Hon. Horace Davis, of San Francisco, for "Our Churches on the Pacific Coast."

The full text of the General Reports, and abstracts of the remarks by Messrs. Barnes and Davis, will be found under their appropriate titles in this Official Report.

The last hour of the morning session was devoted to the reception of Foreign Delegates: —

1. From the German Protestant Union: delegate, the Rev. Dr. Schramm, pastor of the Cathedral of Bremen. 2. From the British and Foreign Unitarian Association: delegates, the Rev. Alfred W. Worthington, B. A., Secretary of the English National Conference; the Rev. John Robberds, B. A.; the Rev. R. Travers Herford, B. A.; Mr. Michael Hunter, Jr., late President of the British and Foreign Unitarian Association.

A full report of this Reception will be found elsewhere in this pamphlet.

At 1.30 P. M. the Conference took a recess.

At 4 P. M. a meeting of the Officers and Directors of State and Local Conferences and Associations was held in the vestry of the church. The Rev. J. Ll. Jones, of Chicago, was called to the Chair, and read a paper, prepared by request, the full text of which is given elsewhere in this Report.

At the Missionary Meeting in the evening, the Rev. Grindall Reynolds, Secretary of the American Unitarian Association, presided, and addresses were made by

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Revs. J. H. Crooker, of Madison, R. R. Shippen, of Washington, George L. Chaney, of Atlanta, and J. Ll. Jones, of Chicago.

WEDNESDAY.

At the opening of the session, the rules governing the Conference were read; and the Chairman reminded the members that they had agreed to abide by them, and that henceforth the limit of time must be observed, and all audible expressions of approbation or disapprobation would be regarded as a breach of order.

The first business of the morning was the report of standing committees.

Rev. E. B. Willson reported for the Committee appointed to consider the relations between the National Conference and the American Unitarian Association, as follows: —

The Committee on the "Co-operation of the National Conference and the American Unitarian Association" present the following report: —

The action of the American Unitarian Association last spring in making that a representative delegate body in so far as to admit delegates from those churches contributing to its funds for two successive years is regarded by the Committee as having virtually accomplished the most important step urged in the Majority Report of 1882.

Assuming that this may not be the last step which experience will indicate as possible and desirable to be taken to bring the two bodies into closer and more co-operative relations, it is the opinion of the Committee that it is not expedient to make other recommendations at the present time.

For the Committee, E. B. Willson.

The report was unanimously accepted.

Rev. G. Reynolds reported in behalf of the Committee appointed to confer with Mr. Wade with reference to the Wade School, as follows: —

Copy of the Minutes of the Final Meeting of the National Conference Committee on the Wade School Project: —

At a meeting of the Wade School Committee, held at the Rooms of the American Unitarian Association, Boston, Thursday, May 29, 1884, the following resolutions were passed, and ordered to be reported to Mr. Wade, and to the next meeting of the National Conference: —

I. *Resolved*, That, after repeated conference and discussion upon the whole subject, the Committee on the Wade School have come to the opinion that, while the money necessary to found the school can no doubt be raised, the whole plan and purpose of the school is of so broad a character that it is not desirable to confine the raising of such money and the administration of the trust to the Unitarian Church or to any body which could be even suspected of sectarian bias.

II. *Resolved*, That the conference we have had with friends of education throughout the country satisfies us more than ever that such a school as is proposed on the larger plan is needed in the country and will be warmly supported; and we can assure Mr. Wade that, in any effort to carry forward such a school of Religious Philosophy, he will have the hearty support of Unitarians throughout the country.

The report was unanimously accepted.

It was moved by Mr. Reynolds that a committee of three should be appointed by the Chair to prepare a resolution expressing the feeling of the Conference with regard to the Wade School, to be sent to Mr. Wade.

The motion was carried.

Rev. George Batchelor moved that the Conference should instruct the Council to draft a letter to be sent to the various societies in Europe which have been represented on this platform, and, if possible, to secure a delegation to represent it at the next meeting of the National Conference in England and at the meeting of the Protestanten Verein.

Unanimously adopted.

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Rev. Russell N. Bellows moved that, the Wade School having been dropped for the time, there should be reports from the schools at Cambridge and Meadville. As there was no one present to report for the Divinity School at Cambridge, he read a letter received from Prof. C. C. Everett, as follows: —

"In regard to the school, I can only say that we are in a transition state, in which everything seems to promise well. Our standard was raised (as you know) a year ago, so that no student is admitted as a candidate for the degree of B.D. who has not a college training or its equivalent, and none as a special student without an examination in Latin and Greek. At least as many students joined the school last year as usual. The number of students in the school was, owing to accidental circumstances, not quite so large as the two years before, but equal to that for several years previous. We had an unusually fine Junior class, the men being above the average of college graduates in scholarship, and apparently of great earnestness in the work of the ministry. Several graduates of other theological schools joined the school as resident graduates. So far as I can judge, the promise for next year is even better than it was a year ago, — the same sort of men and more of them; but it is too early to speak with confidence. We think it very encouraging that, with the elevation of the standard which has been so marked, the numbers should continue undiminished. With regard to the increase of numbers, we hope for some gain from the facts that I have stated; that is, that the attention of thoughtful men will be more largely drawn to it as a school. Further than that, the increase must come from an increase of interest in religious matters, from greater life in our churches, and perhaps from greater interest in our ministers in this direction."

Mr. Alfred Huidekoper was invited to speak in behalf of Meadville, which he did, making special mention of the Brookes fund, which has enabled the school to furnish ministers not belonging to the Unitarian denomination with sixty-one thousand volumes, and of the call of Rev. W. P. Tilden to the pastorate of the Unitarian church in Meadville, and of Rev. H. H. Barber to a professorship in the school.

Rev. A. A. Livermore followed Mr. Huidekoper in giving a more detailed account of the Meadville Theological School. There were twenty-two students in attendance last year and six graduates.

Mr. Fellows, of Lowell, offered a resolution on temperance, which was referred to the Business Committee.

Rev. J. H. Allen then read a paper on "What New England Congregationalism Really Meant."

Rev. Brooke Herford followed with a paper on "Our Unitarian Congregationalism: How we may strengthen its Work."

After a recess of five minutes, Mr. Shorey offered the following resolution on behalf of the Business Committee: —

Resolved, That this Conference recommends the maintenance of State conferences, wherever it is practicable to do so, without interfering with existing local conferences; and that for every such conference a State missionary be appointed.

Resolved, That the State missionary be nominated by the State conference, subject to the approval of the directors of the American Unitarian Association, and that, when a State conference can assume to pay one half the cost of the support of its missionary, the American Unitarian Association be invited to pay the other half.

The consideration of these resolutions was deferred till the next business meeting.

The hour having arrived for the discussion of the papers, Rev. Thomas R. Slicer opened with a fifteen minutes' address. He believed in the advisability of a Building Loan Fund, but experience had taught him to distrust the wisdom of building union churches.

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Mr. Hale followed with a plea for the Building Fund, and especially that the pledges to the churches of Des Moines and Madison should be kept.

Rev. Augustus Woodbury continued the discussion of the papers. He objected to Massachusetts people considering that Massachusetts is New England. He thought Mr. Allen's position with reference to New England Congregationalism open to some discussion. He thought it hardly "wise or heroic" when it drove Roger Williams into a wilderness and banished Quakers. As for the proposition in Mr. Herford's paper to appoint State missionaries to work in harmony with the American Unitarian Association, he was in favor of it.

Rev. G. Reynolds closed the discussions of the morning by heartily indorsing the plans of raising a Loan Building Fund and appointing State or District Missionaries.

At 3.30 P. M. the biennial business meeting of the Women's Auxiliary Conference was held in the vestry of the church.

At 4 P. M. there was a meeting of Unitarians of New York State, to consider the question of the formation of a State Conference and the placing in the field of a Missionary Bishop or State Secretary.

At 7.30 P. M. there was a Sunday-School meeting, with reports and addresses by officers and members of the Eastern and Western Sunday-School Societies.

THURSDAY.

The Committee on Nominations reported the following names of officers for the coming years, who were unanimously elected: —

For President, Hon. Samuel F. Miller, Washington, D. C.; for Vice-Presidents, Rev. W. G. Eliot, of Missouri, Hon. John D. Long, of Massachusetts, George W. McCrary, of Iowa, Samuel M. Felton, of Pennsylvania, Horace Davis, of California, George Adams, of Illinois; for the Council, H. P. Kidder, of Massachusetts, Rev. Fred. L. Hosmer, of Ohio, Dorman B. Eaton, of New York, Edw. W. Clark, of Pennsylvania, Rev. Geo. A. Thayer, of Ohio, Rev. James De Normandie, Mrs. Augustus Hemenway, Mrs. James Freeman Clarke, and Rev. Minot J. Savage, of Massachusetts, Rev. J. Ll. Jones, of Illinois; for Secretary, Rev. Russell N. Bellows, of New York; for Treasurer, William Howell Reed of Boston.

The following resolution was also presented, and the persons therein named unanimously elected: —

At a meeting of the various Committees on Fellowship, this 24th of September, it was resolved that, in order to make the several committees such as to be able to meet together, it be recommended that the following names be nominated: —

For the Eastern States: Rev. C. C. Everett, Rev. Brooke Herford, Rev. E. B. Willson.
For the Middle States: Rev. G. W. Cutter, Rev. S. R. Calthrop, Rev. N. M. Mann.
For the Western States: Rev. J. T. Sunderland, Rev. George Batchelor, Rev. J. R. Effinger.
For the Pacific States: Rev. Dr. Stebbins, Rev. T. L. Eliot, Rev. A. W. Jackson.

STATE MISSIONARIES.

The chairman of the Business Committee was called on to re-read the resolution submitted on Wednesday concerning State missionaries.

The resolution was read; and Rev. E. E. Hale spoke in favor of it, even if ten thousand dollars additional money must be raised to meet the expense.

Rev. S. R. Calthrop, of Syracuse, also spoke very heartily in favor of it, closing with the assurance that New York was going to have a Unitarian State bishop or missionary overseer at 3.30 that afternoon.

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Rev. C. G. Ames thoroughly approved the appointment of State missionaries or bishops, but thought the chief difficulty would be to get the bishops. He thought churches should be more self-denying and be willing to give up a part of their claim to pastors' time, that they might do more missionary work.

Mr. Joseph Shippen, of Chicago, Rev. Joseph May, of Philadelphia, and Rev. D. N. Utter, of Chicago, also indorsed this measure. Rev. T. D. Howard, of New Hampshire, spoke of the successful work of such missionaries in New Hampshire. Rev. W. H. Savary corroborated his words. Rev. G. Reynolds closed the discussion, and the resolution was unanimously adopted.

Rev. James Freeman Clarke next read an essay on "Unitarian Church Planting," and was followed by Rev. C. G. Ames on the same subject.

CHURCH BUILDING LOAN FUND.

Mr. Shorey then read the following resolution, which was reported back from the Business Committee: —

Resolved, That this Conference is gratified that the American Unitarian Association is already taking steps for the establishment of a Church Building Loan Fund.

That it be recommended to the American Unitarian Association immediately to set apart $25,000 as the nucleus of this fund, to be held by the American Unitarian Association and administered by a committee specially selected by the Board.

That an effort be made at this session of the Conference to raise the sum of $20,000 to be added to the said fund, with the understanding that a suitable amount of it may be used to meet immediately the pressing needs of Madison, Des Moines, Kristofer Janson's Scandinavian church in Minneapolis, and Mr. Jones's work in Chicago.

This resolution was unanimously passed without discussion. Immediately upon the passage of these resolutions, the regular session of the Conference was suspended; and the house went into "committee of the whole," Rev. Brooke Herford, chairman, to take action toward the raising of this amount.

In inviting contributions from the various churches represented, the Chairman said that, in order to meet the fact of the delegates not being usually empowered to pledge their societies, the following sentence had been printed on the blank subscription papers, and would apply to all church contributions announced: —

"Where these blanks are filled in by delegates for their societies, it is on the understanding that they are not empowered to give absolute *pledges*, but that the amounts named are what they *think* their societies may be depended on to give."

The following contributions were then offered: —

Providence, First Church (including $150 already given)	$1,150.00	Boston, Second Church (E. A. Horton's)	$300.00
Chicago, Church of Messiah (including $150 already given)	500.00	New York, All Souls'	1,000.00
Boston, South Congregational Church (E. E. Hale's)	1,000.00	Lowell	500.00
Boston, Church of the Disciples (J. F. Clarke's)	500.00	Milton, Mass. (by Rev. Fred'k Frothingham)	1,000.00
Boston, Church of the Unity (M. J. Savage's)	1,000.00	Dorchester, First Parish (C. R. Eliot's)	500.00
Boston, Arlington Street Church (including $300 already given)	1,300.00	Roxbury (J. De Normandie's)	500.00
Boston, West Church (Dr. Bartol's)	500.00	Boston, First Church	"will do its share"
		Philadelphia, First Church	" " " "
		Cambridge, Mass.	" " " "
		Jamaica Plain	" " " "
		Concord, Mass.	300.00

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Buffalo, N. Y.	$300.00
Springfield, Mass.	300.00
Newport, R. I. at least	200.00
Rochester, N. Y.	150.00
Philadelphia, Spring Garden	150.00
Woburn, Mass.	150.00
" " a personal subscription	20.00
" " Messrs. Crane Bros.	25.00
Burlington, Vt.	100.00
West Newton	100.00
Watertown	100.00
Washington, D. C.	100.00
Boston, Hawes Place	100.00
Westboro' and Grafton, Mass.	100.00
Hyde Park, Mass.	100.00
Somerville, Mass.	100.00
Belmont, Mass.	100.00
Quincy, Mass. at least	100.00
Salem, First Church " "	100.00
" Barton Square Church	100.00
Meadville	50.00
" Mrs. Edgar Huidekoper	100.00
" Mr. Frederick Huidekoper	100.00
" Rev. and Mrs. Livermore	15.00
Worcester, Church of the Unity	100.00
" First Parish, Ladies' Benevolent Society	100.00
Cleveland, O., Mr. White	100.00
Hingham, New North Church	100.00
" First Parish	100.00
Upton, Mass.	100.00
Fitchburg, Mass.	100.00
Fall River	100.00
Keene, N. H.	75.00
Augusta, Me.	75.00
Kennebunk, Me.	50.00
Charlestown, Mass. not less than	50.00
Lawrence, Mass.	50.00
Winchester	50.00
Medfield, Ladies' Social Circle	50.00
Troy, N. Y.	50.00
New Orleans	50.00
Montpelier, Vt.	50.00
Yonkers	50.00
Framingham	50.00
Dedham, First Church	25.00
Harrison Square, Dorchester	$25.00
Atlanta, Ga.	25.00
Kingsboro', First Parish; Ebenezer Swann [Paid]	20.00
South Hingham	20.00
Hudson, Mass., Union Society	25.00
Christian Union, Reading	10.00
C. H. Stearns, Brookline, Mass.	100.00
B. H. Bartol, Philadelphia	200.00
Miss Ingersoll, Keene	100.00
Mark P. Emery, Portland, Me.	100.00
Col. Ivers Phillips, Boulder, Col.	100.00
S. M. Felton, Philadelphia	100.00
Mrs. Jones, Cambridgeport	100.00
Dorman B. Eaton, New York	100.00
E. W. Gilmore, North Easton	100.00
E. L. Bates, Sturbridge, Mass.	50.00
Rev. John Robberds, Cheltenham, Eng.	50.00
H. J. Morton, Scarborough, Eng., "For auld lang syne"	50.00
Mrs. Thomas D. Robinson, New York	50.00
M. L. Hawley, Gloucester [Paid]	50.00
Miss R. D. Swift, New Bedford	25.00
Mrs. Salem T. Russell, New York	25.00
Mrs. F. N. Billings, Woodstock, Vt.	25.00
Mrs. A. E. Powers, Lansingburg	25.00
Rev. Theo. C. Williams, New York	25.00
Rev. L. J. Livermore	20.00
Rev. B. F. McDaniel, Salem	10.00
Rev. Mary A. Safford, for Algona, Ia.	10.00
Dr. Edward C. Booth, Morris Plains, N. J.	10.00
E. E. Shead, Eastport	25.00
Mrs. E. E. Shead, Eastport	10.00
Mrs. O. A. Abbott, Grand Island, Neb.	10.00
Mrs. Catherine L. Cary, Medfield, Mass.	10.00
Mrs. Joshua Clapp, Boston [Paid]	10.00
Two ladies from Sherborn, Mass.	10.00
Mrs. A. H. Ayer, Boston	10.00
Adirondack [Paid]	5.00
Miss E. N. Talbot, Portland, Me. [Paid]	2.00
A. N. Adams, Fairhaven, Vt. [Paid]	5.00
Cash sundry	14.00

Upon the completion of this subscription, the regular order of the programme was resumed, and an essay on "Unitarian Church Building" was read by Robert S. Peabody, of Boston.

In the evening there was a joint session of the Women's Auxiliary and Women's Western Conferences, at which Miss Abby W. May presided, and addresses were made by various friends of the societies.

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FRIDAY.

At the opening of the business session, Rev. Brooke Herford announced that the subscription to the Church Building Loan Fund amounted to $17,864.00.

The Committee on Credentials, William H. Baldwin, chairman, reported that the number of churches represented was 212; conferences, associations, etc., 33; delegates who have reported, 526; number of persons present at the Conference, delegates included, 2,000 and upward.

A petition from the church at Boulder, Col., was ordered referred without discussion to the American Unitarian Association.

The following resolutions were then passed, most of them by a unanimous vote:

Resolved, That, in view of the increasing demands and hopeful condition of our missionary work, the churches here represented should raise not less than $50,000 a year to support the missionary work of the American Unitarian Association.

Resolved, That the Conference looks with great interest on the formation of Unitarian clubs, uniting the lay members of the different churches in social co-operation in a common interest. To the Unitarian Club of Boston do we owe the successful measures taken to provide our central offices

Resolved, That the establishment of such clubs be cordially recommended in other localities.

Resolved, That, in view of the expected completion of the new Unitarian building in the city of Boston during the year 1885, it is expedient and desirable that a special meeting of this Conference shall be held in Boston, in conjunction with the American Unitarian Association, at the time of the dedication of said building.

Resolved, That the Council of this Conference be and is hereby directed to confer with the officers of the American Unitarian Association, and to arrange, if possible, for the holding of such a meeting at a time mutually convenient and agreeable to both bodies.

Whereas the important interests represented by this Conference demand that there should be at least two fully attended sessions of the Council in the interval between our biennial meetings,

Resolved, That the members of the Council attending such meetings should be relieved from the burden of their travelling expenses.

Resolved, That, in the judgment of this Conference, it is desirable that our churches should once a year take up a separate collection for the purpose of increasing the Building Fund.

Resolved, That, under all the conditions of modern society, we believe that nothing short of a total disuse of intoxicating beverages can serve as a sure means of abolishing and preventing the miseries and evils of intemperance.

Resolved, That, since it is agreed on all sides that such beverages form no part of a necessary diet for men and women in health, we affectionately call on all who may regard their moderate use as innocent to give up such use out of compassion for their weaker brethren.

Resolved, That the magnitude of the aforesaid evils, and the fact that they affect injuriously all social and public as well as private interests, make it imperative that society should step to the verge of its effective power in the employment of well-considered legislation for the suppression of the traffic in such beverages.

Resolved, That, in the interests of humanity and for the honor of religion, we hold it incumbent upon our ministers and churches to bear a positive and unequivocal testimony against the sale and use of intoxicating drinks.

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Resolved, That, since the complete triumph of temperance principles must rest on sound reason and improved education, we heartily rejoice in the passage by the Legislatures of New York, Michigan, and other States of laws requiring that the physiological effects of alcohol shall be made a part of common school instruction.

Resolved, That the Council be requested to prepare for publication a notice of the "Unitarian Review," setting forth its needs and recommending a renewed interest in its support.

Resolutions of thanks to the Chairman, the Hon. Dorman B. Eaton, "for his able and dignified service," and to the First Methodist Episcopal Church, for the privilege of using their commodious church edifice, were also unanimously passed.

The Conference then listened to addresses by Rev. William D. Johnson, D.D., Educational Agent of the African Methodist Episcopal Church, and Rev. A. D. Mayo, Missionary for Southern Education of the American Unitarian Association, on "Southern Education, its Needs and Opportunities." Brief addresses on the same subject were also made by Rev. Grindall Reynolds, Joseph Shippen, and Gen. Armstrong, of Hampton.

The retiring Chairman of the Council then made a graceful and happy farewell address, and led the Conference in the Lord's Prayer and the Doxology. The closing scene was very impressive.

In the evening Rev. Dr. G. W. Briggs preached to a large congregation the farewell sermon of the Conference. Later in the evening the usual sociable was largely attended at the United States Hotel.

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REPORT OF THE COUNCIL.

BY REV. EDWARD E. HALE, D.D., CHAIRMAN.

TWENTY years ago next month, the measures were taken which led to the formation of this Conference. In the month of October, 1864, the directors of the Unitarian Association found themselves wholly without funds. Their receipts in the year before, received from only fifty churches, had been only $6,800. Yet the Unitarian churches were rich and liberal. They were making large contributions to the great charities of the war, and they had no idea that they were weak or that they were not wanted. The directors of their Missionary Association had to consider the question whether it was wanted. And they called a special meeting of that Association, on the 7th of December, 1864, to consider the exigency and determine the future. That convention took the measures which led to the formation of this Conference.

At the end of twenty years, it is interesting to compare the position of the Unitarian Church in America with what it was then; and from the past, if we can, to work out the line of advance for the future. The population of the country doubles about once in twenty-five years: that is the practical rough estimate of statistics. The increase of our churches has been nearly in the same ratio. It is probable that most of the old churches number more families than they did twenty years ago. So far, the body of organized Unitarians takes its share in the enlargement of the nation, and would seem to be subject to the natural law of growth.

But the degree of eagerness of these churches in the great business for which churches are founded — namely, the bringing man nearer to God, or, more generally, the abolition of evil in the world — is a matter much less within the domain of statistics. As an organization, it is certain that the Unitarian Church is in better working order, has more pride in its achievements, and makes more definite efforts. In the two years since the last meeting of this body, the churches united in it have contributed $428,000 to the various objects proposed here two years ago. This amount contrasts favorably with the $15,000 or $20,000 contributed by the Unitarian churches for their common purposes in the two years, 1863, 1864, preceding the formation of this body. And the reports which will be laid before you from various State conferences and different agencies of education and other philanthropy will show the readiness which exists all along the line to contribute money for common purposes, of which the value is established. In the twenty years since the Conference was formed, the Unitarian Church has endowed Antioch College with $110,000, Meadville Theological School with $75,000, the Cambridge Divinity School with $130,000; and the Unitarian Association, besides its regular work of missions, enlarging almost steadily, has collected the means and made the plans for a central home of its missionary efforts, which will add largely to their efficiency.

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The work undertaken by this Conference differs in certain important regards from that of almost every other central religious organization. Our separate churches being purely independent, this Conference has neither the right nor the wish to occupy itself with any detailed examination of their interior polity, their success, or their failures. Our business is simply with the work undertaken by the Unitarian Church as a whole against the common enemy. We have "neither eyes to see nor ears to hear nor lips to speak" as to the home regulations of the churches which meet here. We have not to discuss the faith which they profess nor the method in which they profess it, excepting as the discussion may be useful in the building up in the world more churches of faith as simple, and making the work of religion more attractive to mankind at large. It is, of course, indispensable that we know who our allies are and what their strength is, that we may not spend our strength in foolish or idle assaults. And, as friends at work with friends, we are glad to learn each from other where there has been success; and where we have failed, we are willing that others shall profit by our failure. But apart from this, it is advisable at the very outset to say that the work of any one of our conferences is not dogmatic, but practical, and looks regularly to advance upon new fields and to the consideration of practical duty. Our business in these assemblies is only in the very least degree introspective. It resembles much more that of a social science congress or other gathering of reformers than it does that of any synod or conclave met to set in order the interior affairs of a church or denomination.

The brief statistics which have been given, then, express only in a very slight degree the progress of the cause to which this Conference is committed. Quite outside the work in detail, — of what would be called in statistics the Unitarian sect, — is the work of the Unitarian Church, a work much larger and much more important. The churches here represented have assumed and gladly bear the Unitarian name. In bearing it, they are in sympathy with a much larger number of churches which do not bear it, but which are looking forward with like hopes, and are favored by the help of the same Holy Spirit. The Unitarian Church exists, first of all, to unite all Christendom. In this wish for unity it was baptized, to this wish we owe our honored name. It believes in the absolute presence and power of the Holy Spirit, that God is now with his children as he always has been. It is in proportion indifferent to verbal statements or dogmatic definitions or symbols. It unites therefore men and women who wisely and bravely know how to differ in detail, but who are at one in their faith in God, in their hope of heaven, and in their love of man. So far and so fast as the religion of the world shakes off its traditional chains and stands in such freedom, so far and so fast the Unitarian Church advances and rejoices.

Whoever inquires as to such progress in America in the last twenty years has not to look within the lines of our churches only. In those twenty years, the four million freemen, made free by the war, have made such progress in every trait which ennobles manhood as was never made in a like period by any race of men. In that progress, the religious gain which the negro race has made is the element most certain, and of which the evidences can be most clearly substantiated. It is a gain made by the education of the young, made largely in the care taken in the education of their clergy. On this subject, the Conference will have an opportunity to inform itself before the close of this meeting, from the report which will be presented by Rev. Dr. Johnson, the educational bishop, if he may be so called, of the African Methodist Church.

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Of the great churches among whom the white population of America is divided, it is interesting to observe that at this moment the Roman Catholic Church is about to attempt the adjustment of its American affairs, in some sort, on an American basis. Its chiefs are no longer satisfied with the position of a colony "*in partibus infidelium.*" With the cessation of Irish emigration, they no longer receive considerable accessions from Europe. Less and less is the Catholic Church a foreign colony here. More and more must it adjust itself to the conditions and to the toleration of a republic. The time has come when it must define its position regarding universal education. Does it wish or does it not wish that each child of God shall have as good a chance for education as each other child? And does it mean that this chance shall respect the conscience of the parent of the child?

The triumphs of our friends of the Methodist Church, the largest and strongest ecclesiastical body in America, are, as they always have been, on the lines of liberty. "We know salvation 's free" is the true battle-cry of their body; and it is with absolute satisfaction that we look on their steady advances in securing greater freedom of opinion to each of their preachers and each of their worshippers.

It is not possible to speak so confidently of the improvement in discipline in the Presbyterian and Baptist bodies. Still, it is to be observed with gratitude that in these great communions there is more and more disposition to let the "thunders of excommunication sleep." That phrase is Keble's. He applied it to the Church of England now sixty or more years ago. Now, when a church lets its thunders of excommunication sleep, it is because it has become a liberal church; that is, it prizes nearness to God more than it prizes precision of statement. Of the Episcopal Church in America, so far as Puritan outsiders understand its somewhat intricate politics, it appears at every Triennial Convention that between the High Church and the Low Church the courageous little handful which men call the Broad Church arbitrates and decides. In the journals of that church, there is often narrowness and bigotry, but its real leaders often appear to be indifferent to its articles; and certain it is that they are ready to offer its communion to any thoughtful and religious men, quite indifferent to their special dogmas. All this is another intimation of the advance in the administration of religion, to the standard of toleration long since laid down in the constitutions of the States and of the nation.

Most striking of all, as a matter of history which can be written down, is the forward step made by our Congregational friends, to whom the name of Orthodox was formerly given by common consent. By a vote of their council at St. Louis, twenty-five of their most distinguished theologians, of every phase of opinion, were appointed to draw up a convenient and brief statement of doctrine; and they have done so. It is now before the world as a fair statement of the theological opinion for which they stand.

This statement is interesting from every point of view: *first*, because, with a true regard to Congregational principle, it is not offered as obligatory. No one is expected to sign it or to assent to it in form. The freedom of every Congregational church to form its own statement of faith or to do without any is thus respected. More than this, and of especial interest to us, is the abandonment of the doctrine of the Trinity, of the Vicarious Atonement, and of Eternal Punishment. Had such a statement been put forward sixty years ago by the Massachusetts Convention of Congregational ministers, the separation of the Congregational body in Massachusetts into Orthodox and Unitarian parties would have been well-nigh impossible.

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Our friends of the Universalist Church, differing from us only in organization, in history, and in name, but in sympathy with us in all efforts for the bringing in of the kingdom of God, rejoice in the success of their compact organization, and look forward confidently to new and larger victory.

It is undoubtedly true that, while the various organizations of the Church thus show that they are in sympathy with the increasing intelligence and freedom of the time, there exists a protest against religion and religious organization which speaks with less hesitation than in some former periods.

By its ready command of the press and in the freedom given to all public discussion now, the impression may be given that irreligion gains a footing which this country, at the least, has never given it before.

This impression cannot be sustained by statistics of church attendance, nor disproved by them. The question whether America is more religious or less than she was in 1784 or 1834, must be tested, not by men's professions in religion, but by its fruits. Is there, on the whole, more crime in the land or less? Is there more disease or less? Is there more ignorance or less? Is society more cheerful or less? Are people better fed or no? Such questions are the questions for the answer of which the true statistics must be sought. And if, as we suppose, the true end of religion is to make better men and women and a nobler social order, the question of the religion or the irreligion of the land will be answered by the answer given to these questions.

In all churches, it will probably be found that religion is more and more accepting this test. Her business is confessed to be more and more objective and less and less subjective, if we may borrow the precise expression of Dr. Hedge. That is to say, religious men seek less and less to save their own souls, and are more and more desirous to uplift and save the world. In all the communions which we have named, the determination to bring in the kingdom of God shows itself more and more as the motive of zeal and effort. By this advance, preaching is modified, even ritual is changed, church organization and church architecture are affected. And one immediate result is a greater cordiality between religious communions. Men can walk together in the same common cause who cannot agree together in the same statement of dogma.

This Conference and our local conferences suffer, in some degree, from the hasty parallel which makes men suppose that our only business is the definition of a certain Unitarian dogma or the discipline of a handful of Unitarian churches. Such might be the duty of a council of a closely organized sect. But we meet for the much larger business which has been indicated, — for the examination and determination of the lines of work by which our united church may diminish crime, ignorance, disease, and other evil, or, in the gospel phrase, may bring in the kingdom of heaven.

We cannot better illustrate the legitimate work of our communion in this larger view of our duty than by citing the success of Mr. Mayo in his Southern Mission of Education, of which a report in detail will be laid before you. We are glad to announce that the Unitarian Association henceforth takes the whole charge of this important mission, which works directly on the lines of our providential duty. While Roman Catholics establish Catholic schools at the South, while Episcopalians establish Episcopalian schools, and Baptists, Baptist schools, it is the business of somebody to see that the National American system of unsectarian schools is established there. It is desirable that the miseries inflicted in other lands by the intermixture of dogmatic discussion with the intellectual and physical

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education of the children shall not be repeated here. Now, no communion but ours can undertake this work. We can. It is what we are for. The business of sects is to dissect and divide. The business of the Unitarian Church is to unite. Mr. Mayo is commissioned, then, to use every possible means to build up common schools, of the American system, in the Southern States. He is not sent to establish schools which teach this dogma or that of sectarian religion. He is sent to encourage individuals or communities, to create schools which do not teach this or that dogma of sectarian religion. Such an enterprise is a fair type of the work we have in hand, and of the breadth with which we must work for all sorts and conditions of men.

The mission of Mr. Dall in Calcutta, now apprehended at its full worth as the Council believe, illustrates the same generous purpose. If he can show India how woman is to be educated, if he can advance the practical or technical education of boys and girls, he is lifting up the religion of India. If, while he does this, he can supply a medium of intercourse between the great religious teachers of the Indian faiths and the best religious teachers of the West, he is lifting up the religion of the world. There is no other communion which can be expected to go to work in a field as large as this. The gospel in our hands, especially, is the gospel of reconciliation.

If the proprietors of the "Unitarian Review" succeed in the measures they now contemplate for the enlargement and improvement of that journal, it is on such a system, large and generous, that its success must be founded. The journal has no reason for existence but the wish that the kingdom of God may come. Men and women who have a real word of prophecy in that direction and who know how to speak that word must be permitted to speak it, whether they be of our communion, of some other communion, or think they are of no communion. The papers in a given number must be the papers most available for this purpose, be the authors who they may. It is in our power to attempt a journal on so broad a plane; and, as affairs stand in this country now, it is in the power of hardly any other religious communion, perhaps of none excepting our Universalist companions.

The project, truly admirable, of Wade College, referred by the last Conference to a special committee and to the Council, proposes a university with a range as broad as this. In Mr. Wade's admirable epigram, the college was always to be "open at the top." The Special Committee and the Council have given more attention to this important project than to all the other subjects submitted to us by the Conference of 1882. The happy establishment of the Meadville school made it unnecessary to consider further plans for the special instruction of Unitarian preachers. The plans of Wade College could be made larger. The Council was favored with the advice and suggestions of gentlemen interested in the higher education of America in all parts of the country. It seemed possible to establish at Cleveland, on the admirable site presented by Mr. Wade, a post-graduate university for education in religious, moral, and intellectual philosophy. It should in the end take the same place in the United States as the College of France and the University of Paris take in Europe, an institution not for boys and girls, but for men and women. The scholars attending its lectures and courses would not be studying the elements, but would be eager to go on from the beginning they had elsewhere made. The lecturers would in most instances be the resident professors of other colleges, glad to come to Cleveland for the joy of speaking the best they knew, instead of feeding boys with the pap of philosophy. In this university, the lecturers would be men of every school. The Roman

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Catholic Church should give its ablest representative. Felix Adler should do his best to show the practical work of ethics. There should be one place in America where a Presbyterian might lecture one hour, a Universalist the next, and an Agnostic the next. For a scheme so broad, we had the most cordial encouragement of gentlemen of the highest repute in every Protestant communion.

Mr. Wade's offer, more than princely, gave the site for the college building and three hundred and fifty thousand dollars for the endowment of the college, on the condition that the Unitarian Church would add to that sum enough to make the endowment at the beginning half a million dollars. It was evident that, as the college went on, it would need a larger endowment. But we believed half a million enough for a beginning. We received such assurances of support for a scheme so truly noble that we did not and do not doubt that we could have established the college on substantially the conditions named.

But practical difficulties presented themselves at every step, resulting from the double use of language in regard to the Unitarian Church and its purposes. If a gentleman accepted a professorship in Wade College, was the world to understand that he had joined the unpopular little Unitarian communion? If a Catholic clergyman lectured at Wade College, was he to incur the suspicion of heresy? If a Hebrew philanthropist wished to endow a professorship, why should he intrust his funds to a board named by this body? The difficulties suggested by a thousand such questions proved so great that, at the advice of gentlemen most interested in the project, the Special Committee and the Council eventually determined, with very great reluctance, not to press it under the auspices of this Conference. Its friends are not less interested in it than they have always been, and Mr. Wade's far-sighted generosity may be relied upon to work it out on a foundation truly large and liberal. But in May last, we felt it to be our duty to inform him that we would no longer entangle his generous plans with such inconveniences as attach to an organization called Unitarian. It will now be in his power to call on our personal assistance, and for that of all the large-minded men and women who have joined in the plan, without any incumbrance from a name which in ill-informed quarters is still regarded as the name of a sect or denomination.

In making such a report with regard to this noble project, the Council feels that we have carried out the spirit, if not the letter, of the instructions given us by the Conference two years ago. The establishment of Wade College, at no distant period, will show, perhaps, as no single institution could show, the real progress of the country in the very direction in which the Conference is looking; and the enterprise will command the cordial co-operation of us all.

Every other enterprise commended to the Council by the Conference of 1882 has been carried out as proposed, excepting the erection of a church at Madison and at Des Moines, in regard to which a special report will be laid before you. Substantial aid has been given to our loyal friends in Hungary for the endowment of their college at Kolosvar. The mission of Mr. Mayo, as has been said, has been carried out, and is now definitely and permanently established. The church at New Orleans is established on an independent footing. And the Unitarian Association for its missionary work has been able to spend, in each of the two years, considerably more than the sum of fifty thousand dollars suggested in the vote of 1882.

That Association has made a step forward of great importance in carrying out the large and definite plan suggested by Dr. Bellows in the last of those admirable Council Reports by which he added so much to the interest of these meetings and to the method of our missionary operations. To superintend the missionary work

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of the States of Massachusetts, Rhode Island, and Connecticut, the Association has appointed Rev. Dr. Moors, of Greenfield, as a permanent officer, who may be fairly enough called a "missionary bishop" for those States. Dr. Moors will at once address himself to the large and interesting work assigned to him. If this Conference so wishes, as the Council believes it will, this appointment may be considered only the first of a series of similar appointments, which shall eventually carry over the whole country the advantages of a system, already thoroughly tested by our Western Conference, of permanent agents or missionary bishops. Of course, these officers will have no charge over churches already strongly established. Their business is rather to establish new churches where there is need. Experience makes it clear that much is gained by giving to them State lines for the boundaries of their fields of work. Even more will be gained, when they know that their positions are permanent. They will select the best places for new enterprises. Their experience will prevent blunders in beginning. They will be eager to secure the best young men for the pulpit. And our whole missionary enterprise will gain in efficiency, as every enterprise gains when a competent chief takes credit for success or responsibility for failure. To begin with, such missionary bishops might be named, one for the State of Maine, one for New Hampshire and Vermont, one for New York, one for Ohio, and one for the Pacific States, besides those already commissioned for the Western States and now in the service of the Unitarian Association.

The Council earnestly recommends such a plan, as a business-like extension of our whole missionary system, to which we have been gradually and steadily led upward, and which has now become a necessity.

Under such supervision we should add at least twenty new churches to the number of our organized churches in each of the next two years.

For the building of these and other new churches there are many advantages presented in such prudent and wise plans as those formed by our Methodist brethren.

With every year, we are gaining new light as to the organization of our State and local conferences and their work; and we have a right to expect more and more from the missionary spirit within their own bounds.

The Council has great pleasure in welcoming on this occasion delegates from the British and Foreign Unitarian Association, and from the Protestanten Verein of Germany, bodies engaged in similar work to ours on the other side of the Atlantic. We gladly recognize the interest which these distinguished bodies take in our success, and for theirs we express the same hope as that which they offer to us so kindly.

A careful programme has been made from the experience of former meetings for a division of the time of this Conference. It is subject to your revision; but, unless some change is made, the business will go forward on the plan here suggested.

As we have already intimated, the last two years have shown an eager interest in missionary work among our churches and preachers, such as we have never known before. The younger preachers especially are in full earnest about it, and it is clear that the churches second them. It is in distinct recognition of this feeling, which shows itself at every local conference, that the Council, in the programme, has omitted all place for special theological discussion or what would be called questions of dogmatics. We fear that our four days will be only too short for the questions of practical work and the arrangement for distinct special service which the country and the time demand of the Unitarian Church.

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REPORT OF THE AMERICAN UNITARIAN ASSOCIATION.

BY REV. GRINDALL REYNOLDS, SECRETARY.

I HAVE been requested by the Council of this Conference to make, in the brief space of twenty minutes, a general statement of the work of the American Unitarian Association, and to outline future plans and duties, as they are seen by that executive branch of our body. To do this, I must, so far as is possible, exclude all details, however interesting.

Financially the past two years have been the most prosperous of any in our history. $199,000 have been given for special objects; namely, $152,000 to erect a denominational building, and $47,000 more to relieve the New Orleans church of debt, to complete the additional endowment for Meadville, to establish a professorship in the Unitarian College in Hungary, and to support Mr. Mayo in his valuable work for Southern education; $145,000 more have been bequeathed to increase the permanent missionary fund. Thus, outside the collections for general work, the gift has been $344,000. Yet the regular contributions have not dwindled. From these, $79,000 have been realized, a sum nearly $10,000 greater than was reported two years ago. Add now what the Western Conference has raised independently, and you have a total contribution through public channels to our religious work hardly less than $440,000. This gift has not indeed tasked our resources. Probably it did not demand severe sacrifices. Yet it testifies that our religious body is not dead or dying, but that, with the passage of the years, it pulse has a stronger and not a feebler throb.

Turn now to the side of *missionary activity*. In the last two years, the Association has kept alive twenty feeble parishes, most of them with a history, most of them in New England; and it has done this with a gift which would not pay half the current expenses of a prosperous church in any one of our large cities. In the same time, it has created or fostered or made independent twenty-four other churches in steadily increasing towns. It has supported religious services in eight educational centres. It has done its part to keep in the field nine State missionaries. It has maintained the India Mission and joined the British Association in aiding a church at Budapest, the capital of Hungary. Finally, it has sent out thousands of volumes of our best literature and more than two hundred thousand of our tracts. With simple truth, the Association can say that to every good object which has appealed to it it has lent a hand, whatever the condition of its treasury.

We know that, in such a brief synopsis, the spiritual pith and meaning of missionary work are apt to be lost. Yet, in reality, in all these enterprises there is real work and often real pathos. This fall, Mr. Sunderland leaves Ann Arbor. Have you any spiritual census by which you can tabulate and value his labors and those of his predecessor? A stable parish has been gathered. A noble edifice has been erected. Thousands of young men and women, who else had had no

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contact with Unitarianism, have come to some genuine knowledge of its aims and principles. So much is clear. Three years ago, because we felt that our Liberal faith was needed at the South, we sent Mr. Chaney to Atlanta. His first winter's audience could have been put into an ordinary parlor. To-day, a neat chapel in a central place attracts fourfold that audience. To-day, Unitarianism is beginning to take there its natural place as the friend of all good works. For three years, the Association has aided Mr. Mayo in his labors to advance the cause of public school education at the South, and has now assumed his support. Neither figures of speech nor of arithmetic can reveal the full worth of these labors. But Gen. Armstrong, than whom none is a higher authority, ascribes to them almost unique value. We adduce these illustrations simply to show that behind our brief notation there is a story of life-giving activity.

The work of the future, — what shall we say about that? That work, every one sees, must be largely determined by opportunities. But the lines along which it must proceed are being clearly settled. We often hear nowadays the call for "aggressive work." We think positive work would better express the duty, for we never were and we never wish to be an intolerant and pugnacious religious body. What, then, is wanted to-day is positive work, — that kind of work which leaves a permanent impression on the world in the form of organizations and influences, which shall remain to help men and women when our earthly mission is ended. Sowing seed is good and needful business, but building granaries and gathering harvests are not less needful. It is a noble privilege to be able to exert an influence at once devout and rational. No body of Christian people need be ashamed, if much of their spiritual strength has been thus expended. But the time comes when such an influence must be concreted into institutions which shall bear perpetual witness to the truth; for this duty of the hour, for this positive, concreting, building work, the Association stands ready, and asks the co-operation of the churches.

By what methods shall this concreting process be accomplished? Let us say, first, through the work of State missionaries. In their report of 1882, the Directors of the Association expressed their clear conviction of the need and value of just such work. Here were great States soon to become kingdoms in themselves. They were full of liberal thinking, full of people to whom the old faiths had no attraction, and who were likely to famish spiritually unless they could find some more reasonable and nourishing dispensation of the word. What more natural method than to put into these States wise men who should seek these liberal elements, and draw them together, and devise ways of feeding their spiritual hunger? Experience has only confirmed these views. Missionary work, for a few years in Michigan, has created fifteen churches where there were only two. Similar results will be likely in other States to follow similar work. Last year, the Association, in alliance with the local conferences, supported nine missionaries, three in New England and six in the West. At the last meeting of its Directors, Rev. Dr. John F. Moors was constituted missionary for Southern New England. The time for farther extension seems to be near. Indeed, in the great State of New York and on the Pacific Coast, the fields will be ready when the men who can satisfy both the public need and the local wishes shall appear. Neither can the day be far distant when a like want shall be felt in other great States in the West and South. When the demand comes, the Association would desire to have both the means and the men with which to meet it.

Very plainly, one other marked duty of our Unitarian people at the present

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time is to plant churches. All which characterizes our period — the spirit of inquiry, the progress of interpretation, the increase of intellectual freedom, even the vast emigrations of races — tends to break the yoke of the creeds. The question is, not whether there is an opportunity for us, but whether we have earnestness enough and men sufficiently filled with the missionary spirit to furnish spiritual homes to homeless souls. This is not mere theory. There is an evident set of the current toward the formation of churches. In Massachusetts, where American Unitarianism first took root, at this moment five or six new societies are coming into being. And with moderate effort, the six may be made a dozen. Our organizations in the West have largely multiplied within a few years. Probably New Orleans, Charleston, and Atlanta are not the only spots in the South where the Unitarian word would be welcomed. Perhaps, in all the large places, good workmen, with the gift of perseverance, would find good work. We do not expect surprising results. Churches do not grow up in a night. They come out of years of faithful nurture. But we do feel that our people are being tested, to see whether we can furnish the men and the means to till our part of the Lord's vineyard.

In connection with missionary work and in connection with the formation of new churches, the distribution of our literature assumes a fresh importance. Good words are never lost. Good books and good tracts have, no doubt, under all circumstances, their mission. But when such seed is scattered without method and with little demand, much of it falls to no purpose, — on the rocks or amid thorns. But when in some new post, where Unitarianism is an unknown spiritual quantity, the tract is taken from the table in the vestibule, under the dictate of spiritual curiosity or spiritual hunger, or books are sent upon written request, then, evidently our literature becomes a power. This is the kind of demand which is now springing up. And, to meet this demand, the Association asks that it may be supplied, not only with funds, but with the *best thoughts* of our *best minds*.

In addition to our general work, certain special objects must in the ensuing year claim our attention and seek our support. At the last gathering of this Conference, it was voted that $10,000 should be raised for Des Moines and Madison, to enable them to complete houses of worship; and a committee was appointed to carry the vote into execution. Certain other objects seemed to have rightful precedence, and the collection has not as yet been made. But, on the faith of that vote, Des Moines completed its meeting-house, and looks to us for the three thousand dollars needful to free it of debt; and Madison, after having subscribed what it promised and bought its lot, is compelled to stop work. Every consideration, both of justice and denominational self-respect, demands that the money should be raised without further delay.

Before the close of the year, another special object will appeal to our liberality. According to the census of 1880, the Scandinavians of Wisconsin and Minnesota, with their children born in this country, numbered not less than two hundred and seventy-five thousand, and in the latter State constituted more than one-fifth of the population. They are a noble people, honest and industrious, impatient of undue restraint, accustomed to freedom, the very people among whom we could wish to plant the seed of a devout yet rational and liberal Christian faith. With the work has come the workman. Kristofer Janson, — on the one side poet and scholar, on the other man of intense faith and consecration, — leaving the ways of literary ambition, has devoted himself to the work of preaching to his own race the grand principles of our Unitarian faith. Already in the country towns he has

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brought together many little groups, to whom he ministers on week-days and occasional Sundays. But the true centre of his work is Minneapolis. There, through nine or ten months of the year, a great audience comes to hear the apostle of a sweet and large faith. But he has been compelled to meet in very unsuitable places, in close proximity to drinking-saloons and beer-gardens. There has been little opportunity for social gatherings, none for a Sunday-school. A simple, commodious church-building, properly situated, has become a spiritual necessity. To build it, he must have help; for none of his people are rich. And when he comes eastward, and with the simplicity of a child and yet with the vigor of a strong and earnest man tells his story, I think he will get it.

Last May, at its annual meeting, the Association made such changes in its by-laws that it becomes in form, as well as fact, representative of our churches. Every society which takes any practical interest in our missionary efforts is one of our constituents, and can do its part to shape our policy and direct our work. These changes were made with cheerfulness and absolute unanimity. Next year, the new denominational house will be ready for occupancy. It will be centrally situated, yet in a quiet, sunny spot. The building itself will be a strong, solid, handsome structure, and nearly fire-proof. It will furnish ample accommodations for the book-rooms, both of the Association and the Sunday School Society, for ministers' gatherings, and for meetings of all sorts of committees. Its doors will be thrown open hospitably; and it is hoped that it will become the home of all our activities, intellectual, philanthropic, and religious.

These things ought to bring, what has been and what must be the principal executive organization in our body, the American Unitarian Association, into closer relations with our parishes. The parishes ought to feel that its work is their work, which will prosper to the degree that it has their interest, their affection, and their support. What the Directors could wish to say to the societies which you represent is: "We are your children and servants. From you we must get the courage to fight the good fight. From you must come the resources with which to carry forward a successful warfare against error and every form of spiritual bondage, for Christian freedom and truth."

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REPORT OF THE WESTERN CONFERENCE.

BY REV. J. T. SUNDERLAND, SECRETARY.

FRIENDS OF THE NATIONAL CONFERENCE, — For so many sessions of this body the same well-known face has appeared, and the same eloquent voice has responded when the report from the West has been called for, that a new face and voice can hardly seem to any of us as other than an intrusion at this time and place. The debt which the Western Conference owes to Mr. Jones, whose term of Secretaryship closed only with the beginning of the present month, cannot be measured or estimated; but it is very great. Many of the most substantial advances that Unitarianism has ever made in the West have been accomplished during the past nine years. Of course, nobody would claim, and my honored predecessor would be the last to allow, that these have been more than in part his work. Yet must all admit, what his Western brethren unanimously and most gratefully confess, that without his prophetic foresight, his noble enthusiasm, his arduous labor, his brave leadership, his beautiful spirit of self-forgetfulness and devotion to the cause which he has so deeply loved, most of the things which we are glad and proud to speak of and point to to-day, as the achievements of Western Unitarianism during these nine years past, would either remain still undone or else they would be done much less completely and effectively than they now are. Perhaps delicacy will not allow me to say more than this; and yet justice does not permit me to say less, as I come before you, the recently chosen Secretary of the Western Conference, to make the brief report required of me here of that Western work of which Mr. Jones has so long been the centre and, more than any of the rest of us, the life.

In the very limited time allotted for this paper, it is impossible, even if it were desirable, to give much in the way of details and statistics of work, or personal mention of individual workers, in our large Western field. I shall attempt, therefore, to do only two simple things: first, glance with you rapidly over the Western work, to see, in a general way, something of what it is, what lines we are working on, how far we have got; and, secondly, point out a few of the directions in which the work seems to be most pressing, or indicate a few of the things which as seems to me, need to be done next. It is difficult to realize how large the Western field is. I think also it is equally difficult to realize how important it is.

It is none other than the great central region of North America, fifteen hundred miles long by five hundred wide, stretching from the Alleghanies on the east to the Rocky Mountains on the west, and from the British line on the north to Kansas, Missouri, and Kentucky on the south, and rapidly pushing beyond even these boundaries. Nor is this vast area the unpeopled region which only a few years ago it was. Now, Chicago has six hundred and fifty thousand inhabitants, and St. Louis three quarters as many; Cincinnati falls not very far behind; Louisville, Cleveland, Detroit, Milwaukee, crowd fast up toward two hundred

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thousand each; far off, Minneapolis and St. Paul, regarded as one city (and they are so near together that they well may be so regarded), reach about two hundred thousand; and, far away, Kansas City and Denver push ahead so rapidly that ere we catch our breath they will each have one hundred thousand souls. The centre of population of the whole country is now west of Cincinnati. Ohio and Illinois are surpassed in population only by New York and Pennsylvania; while Indiana and Iowa and Missouri, not to say Michigan and Wisconsin, are becoming great and populous empires. Scattered over this vast and populous area, we have to-day, in round numbers, seventy Unitarian churches. You see, then, the vast work that lies before Unitarianism in the West, and the small beginning that has so far been made.

And yet let us not suppose the start we have got to be less important than it is. The seventy churches which we now possess have grown from about forty-five ten years ago. In Michigan, the five churches of eight years ago have increased to twelve. Under the circumstances, this is a most gratifying increase. In every reformatory or advance movement in this world, the hard thing is to get the first start. We as Unitarians are just getting a start in a region where the people by birth and education are almost wholly either Orthodox or indifferents to religion. This we should not forget. The man who from poverty has grown rich will tell you he found it harder to get his first $1,000 than any subsequent $10,000. The greatest obstacle in the way of our growth is our very newness and fewness. People like to go where people go, and shun that which has few to sustain it. Every new church, therefore, that we plant, not only counts a church, but it makes the planting of the next easier. Our seventy churches which we now have mean that we are beginning to accumulate momentum, and this is much. But more: we are now getting some denominational instrumentalities and agencies in the West which cannot help but be of great service to us in our future work. Let me mention some of the more important of these.

First, as in some respects the most full of promise, I name the State conferences. Our aim is to get a conference in each State as soon as there are churches enough to make this practicable. The State Conference of Wisconsin was organized in 1866, and that of Illinois in 1870; but most that has been done among us, both in organizing State conferences and in developing their capabilities of usefulness, has been accomplished within ten years. Now, we have such conferences well organized and in at least fairly good working condition in Michigan, Wisconsin, Illinois, and Iowa; and also, organized in a way to accomplish something, in three or four other Western States.

Several of our State conferences, too, have reached the point where, with the help of the American Unitarian Association, they keep a State missionary in the field. Michigan has had such a missionary for nearly four years. Iowa has had a State missionary at two different times, and, although without one now, is hoping, as I understand, to secure another before long. Illinois has a man in the field. In Nebraska, the American Unitarian Association has for some time sustained a missionary, although for a while now he is to be lent to Topeka, Kansas, to get the new movement in that important capital on its feet. Wisconsin has arrangements partly made for a State missionary soon. Minnesota has a very effective missionary working among its Scandinavian population, though none yet among its American. All this shows progress, and in exactly the right direction. I am confident that, if we are wise, we shall go on developing our States as States, doing all we can to strengthen the State conferences that already

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exist, to organize others as early as practicable, and to sustain the policy of State missionaries. By this means, we may get the people of every section of the West at work as we otherwise cannot.

Next in importance to our State conferences among Western organizations, I think I may well put the Western Conference, the body which I have the honor to represent here to-day. This organization is older than any of the State bodies, and has been largely instrumental in bringing them all into existence. It exists to unify and foster all the Unitarian interests of the West, — those of individual churches, States, and the denomination at large. Established for fraternal, co-operative, and missionary purposes in the early days when there were not churches enough for State conferences, its importance has only increased with the organization of local bodies; and it was never felt to be so essential to our Western life as it is to-day. It has had a long history, as we count time in the new West, having been in existence now thirty years. Its most effective work, however, has been done within the past eight or nine years, since it began employing a man and paying him itself, as general secretary, to look after its interests. It is raising now, to meet its various expenses, about $3,000 a year. Two years ago, it was made an incorporated body, with a strong Board of Directors representing every Western State. This Board of Directors holds five meetings a year for the careful consideration of the Western work. It is hoped to make these Board meetings useful, not only in shaping our own Western Conference activities, but also in advising with the American Unitarian Association, so far as may be desired, in regard to the carrying on of its large missionary operations in the West. The Western Conference, though deeming it important to have a treasury of its own for the support of its own organization, desires to be in heartiest co-operation with the American Unitarian Association, and, instead of diverting money from the treasury of the national body, would do what lies in its power to help that body to draw resources from the West, — that West into which it has long poured its money for missionary purposes with so generous a hand. And let me in this connection assure the friends of the East that the West and the East were never so near together in sympathy as they are now. Never did we appreciate so fully, I am sure, the missionary work which your money is supporting among us. And, best of all, I think I can with truth say that the desire is growing in our Western churches — slowly, far too slowly, yet growing — to do more than support and build up ourselves; namely, to turn missionaries and help to carry our faith to others. And if many of our churches contribute to the Western Conference treasury and to our State conference treasuries, and do not to the American Unitarian Association treasury, let it not be supposed that they are indifferent to noble work done by the American Unitarian Association among us or to its claims upon us. It is simply felt that the whole cause is one, and that, if the people can be got to give $5 for a treasury which is located close at home where they would only give $3 for one which is farther away, it is the part of wisdom to ask them to make their contributions to the nearer treasury. But it is to be hoped that they may be brought by degrees to do both. I believe it is entirely reasonable to ask our larger and stronger Western churches generally to do all they are now doing for the Western Conference and its work and the various State conferences and their work, and at the same time send a generous annual contribution to the treasury of the national missionary body in Boston. And I cannot but think that the large-minded policy which prevailed at the last annual meeting of the American Unitarian Association, when that body made itself a delegate body to

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whose meetings all contributing churches were invited to send representatives, will do something to bring about this desirable result. For now the American Unitarian Association is a national body in a larger sense than it was possible for it to be before.

Another denominational organization of importance which we have established in the West is the Woman's Western Conference. This, however, I need not speak of in detail here, as it will present a report of its own work on this platform during the week.

Older than the Woman's Conference, and not less important, is our Western Sunday School Society. This has been in existence eleven years, and has been very active most of the time, especially during the past six years, and has accomplished much good work. But this also I may pass by with simply a mention, since it will report for itself.

One of the most efficient arms of our work which I may speak of is our Western Publishing Committee, consisting of Brethren Gannett, Jones, Learned, Blake, Hosmer, Batchelor, Utter, Wendte, and the present Western Secretary. This committee not only stands behind "Unity," our Western Unitarian paper, edited by Mr. Jones, but it has published a book of Hymns and Chorals, a volume of Responsive Scripture Readings for the congregation, a volume of Scriptures, Old and New, or readings for the pulpit, various pamphlets for Unity Club and other uses; and just now it has in hand the publication of a series of new Unitarian tracts, more especially for use in the Western field, and a semi-monthly publication called "The Church Door Pulpit," which is a series of fortnightly sermons by our leading Eastern and Western liberal preachers, Unitarian and others, designed, as the name suggests, to be subscribed for by churches, to be used as fresh material for distribution at the church door.

Do you wonder how the committee have been able to publish so much? I will tell you. A good Eastern friend a year or two ago put $500 into the hands of one of our number for this kind of work, and here is the result. But the money is about gone. If we are to undertake much more printing, — and a good deal more of importance is planned, — somebody must give us the money. Who will do it? Perhaps some one will who is here in this room this morning.

One more mention. An exceedingly important achievement in connection with our Western work has been the establishment of our combined bookstore and head-quarters in Chicago. The Colegrove Book Company is a purely business affair; but it was organized by Mr. Jones and others, mainly Unitarians in the West, materially aided by George H. Ellis and the American Unitarian Association in the East, for the purpose of having in Chicago a bookstore which, while not in name Unitarian, should keep always on hand a full supply of Liberal books, and at the same time furnish rooms for our various denominational societies, or in other words, a general Unitarian head-quarters for the West. All this has been accomplished. The bookstore is the second largest in Chicago, is centrally and in every way excellently located, and furnishes pleasant rooms in the rear for the offices of the Western Conference, the Woman's Conference, the Sunday School Society, and the editor of "Unity;" also for various small Unitarian gatherings, as, for example, the Chicago weekly noon Sunday School teachers' meeting; and, not least important, a general meeting-place for the Unitarians of the city and ministers or others visiting the city. The rooms have been fitted up and furnished by the ladies of the Chicago churches; and, taken together with the bookstore, they furnish a Chicago Unitarian head-quarters, and a Western Unitarian head-quarters, in the

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fullest sense of the word ; and their value as such to our cause, not only in Chicago, but in the West as a whole, is very great.

I have now given you the rapid and imperfect glance which I promised over our Western work, with a view to letting you see in some slight way what it is, what lines we are working on, and how far we have advanced. Many other things I should be glad to speak of, as, for example, our Post-office Mission work and our Unity clubs. But time remains only for a moment's look toward the future, and a word about work not yet done, but needing to be done. And, after all, the future and the things not yet accomplished are our chief concern in this world. Taking account of things accomplished, however pleasant it may be, is chiefly good as it furnishes us wisdom and hope and courage for coming days and toils.

As I glance toward the future, my first inquiry must be, Can anything be done to retrieve that simply tremendous disaster which we have suffered within the past two years, — the loss, or seeming loss, of the hoped-for Wade Theological School? Some say, We don't need such a theological school for the West. No: we do not, if Unitarianism is to die or to be the small thing it has been in the past. But, if rational religion is to have the future that it ought to have, and that some of us believe it is going to have, in that mighty coming West of 50,000,000, 75,000,000, 100,000,000 population, then we do need such a school. For to-day, no. For to-morrow, yes. Believe me, there is a mighty to-morrow for that central empire of America which the Father of Waters drains. Present equipments enough? O we of little faith!

Why did the Wade School fail? Partly, because we would not look at the future, — the future certainly coming. Partly, because we had not, as a denomination, the business promptness and discretion to lay our hands upon two or three of the wisest, most energetic, and ablest men in our body, East or West, in the pastorate or out (if it had taken six out of our first pulpits for a year, it would have been cheap), and say to them, " In God's name do this great work, secure this great prize! "

Is the opportunity entirely past now? I fear so; I suppose so. Yet our leaders may well be quite sure before they give all up. And, if all has to be given up, then what? At least, it may well make us all humble and increasingly wise and earnest in our work, if so be that we may do something toward making good this great loss.

What are the advance enterprises in the West that we need to give attention to these coming two years?

Of course, first of all, that undertaking should be finished which was begun here two years ago; namely, the raising of ten thousand dollars to plant churches in the capital cities of Iowa and Wisconsin.

Following on in the church-building line, Brother Janson, our Scandinavian poet-preacher missionary, as Secretary Reynolds has already said, wants and needs a church for his work in Minneapolis. His own people can raise money for the lot, and perhaps a little more; but most of the means to put up the building must come from the denomination at large. Then comes Brother Jones and his very important work of permanently housing the now once more prospering Fourth Church in Chicago. His people expect to contribute the $7,000 or so necessary to purchase the ground for it to stand on, and then outsiders must erect the edifice. I am glad to be able to say that we have reason to believe that the other Chicago churches will take hold of this work with energy, and probably subscribe most or all necessary to its prosecution.

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Topeka, Kan., also, and St. Joseph, Miss., and Beatrice, Neb., not to name other places in the West, are desiring to build, and will need aid.

All this reminds me to say — what is not only my own judgment, but that of many of our leading Western men — that nothing would be wiser for us, as a body, now that the Cambridge Divinity School and Meadville are endowed, and the Unitarian Building in Boston is provided for, and we have no single enterprise of great magnitude on hand, than to undertake to raise within the next two or three years a Church Building Fund of $100,000 or $200,000, to be used mainly in the form of loans without interest to new societies erecting houses of worship. Is there anything more timely or urgent for us to do than to undertake such an enterprise? I feel sure at least that there is nothing which would tend more to strengthen and build up our cause in the West and South.

Some of the other things waiting to be done in the West are: first, the developing of the Post-office Mission much more fully than we have yet developed it, to find out just what are its possibilities; second, the putting of "Unity" on its feet financially, which can best be done by somebody (and who can do it better than we who are here?) getting for it five hundred more subscribers; third, every one of our leading and best-known Unitarian preachers of the East to come West every winter for a carefully mapped out and arranged for two weeks' preaching missionary tour among our weaker isolated churches, but especially in new towns and cities where our Unitarian gospel has never been heard, — a perfectly feasible thing; fourth, and finally, a missionary to be put as soon as practicable into every one of the more important Western States where there is not one already. How many of these things shall we have accomplished when we assemble here in our next National Conference, two years from now?

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REPORT OF THE SOUTHERN CONFERENCE.

BY REV. GEORGE L. CHANEY, OF ATLANTA.

THIS Conference was formed in Atlanta, Ga., April 24, 1884. It is not yet six months old. The infant is doing as well as could be expected. Its report might stop here, were it not for its hope and promise of future usefulness and the good record which the churches composing it have made for themselves during the last two years.

Rev. E. C. L. Browne, Rev. C. A. Allen, and Rev. G. L. Chaney, the ministers respectively of the Unitarian churches in Charleston, S. C., New Orleans, La., and Atlanta, Ga., organized the Conference; and Rev. R. R. Shippen, of Washington, D. C., and Rev. George A. Thayer, of Cincinnati, Ohio, also gave their aid and counsel at the meeting in which the Conference began.

The preamble of this Conference expresses its purpose. It is as follows: —

"To promote acquaintance and co-operation between the Unitarian churches already existing at the South; to extend toward other Christian churches our brotherly sympathy; to devise means for the friendly correspondence and, so far as possible, for the religious conference and comfort of our scattered fellow-believers; and to prepare ourselves for such opportunities for united religious service as shall be opened to us in the future development of this portion of our common country, we unite to form the Southern Conference of Unitarian and other Christian Churches."

The following named persons were chosen as officers: President, A. B. Rose, M. D., of Charleston, S. C. Vice-Presidents: J. M. Gould, of New Orleans; F. G. Bromberg, of Mobile; J. A. Burns, of Atlanta. Secretary and Treasurer, J. Russell Hodge, of Atlanta. Directors: Alvah Gage, Mrs. M. E. Mills, and Rev. E. C. L. Browne, of Charleston, S. C.; W. H. Snowden, Mrs. A. V. Gude, and Rev. G. L. Chaney, of Atlanta; W. Palfray, Mrs. C. Holloway, and Rev. C. A. Allen, of New Orleans.

1. At a public meeting held the same evening, addresses of rare ability, discrimination, and sober eloquence, were given by the visiting clergymen; and a most favorable impression of the *personnel* of our ministry was made in Atlanta. The formation of this Conference in Atlanta has already given to the young church there a feeling that it is not alone in the work it has undertaken. When similar meetings are held at Charleston and New Orleans, as the Conference proposes during the coming year, we believe an equal benefit will be conferred upon the churches in those cities. Charleston is almost as far from New Orleans as it is from Boston. Their common geographical position in the South did not practically bring them into social relations. But with a church at Atlanta, halfway between them, and a Conference to bring their representatives together, we may hope for a deepened sense, a community of interest, and a oneness of calling between them.

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Since the last meeting of the National Conference, and largely in consequence of its generous action, the church in New Orleans has been freed from its debt of over $15,000, and is now clear of all obligations, save to love one another and the friends who have so freely aided it. The church in Charleston has resolutely held its own, in spite of the bereavements of death and the hesitating return of its old-time prosperity. The church in Atlanta has become an accomplished fact, has built and dedicated a comely chapel free from debt, and stands ready to serve the denomination as a distributing centre for its literature, its men, and its missions.

The preservation of the historic churches of Charleston and New Orleans, alike from the fires of war and the waters of flood, is a source of worthy satisfaction to the Unitarian Church at large; and too much praise is not likely to be given to those faithful laymen and devoted ministers who have made this preservation the ground of good hopes for the future.

It seems little to ask from those who have already shown themselves generous that they will give these lonely workmen the comfort of their presence and sympathy in worship, whenever, as often happens in these travelling days, they find themselves near either of our Southern churches on Sunday. And if, on further inquiry and acquaintance with their methods of work, the impulse to lend a hand becomes natural, let it have its way. Churches and charities that speed on wheels at the North limp on crutches at the South for want of money. Grievous as is the sense of dependence to a high-spirited people, — and the Southern people are high-spirited, — our churches there are more burdened by the sight of unrelieved miseries, unredeemed wrongs, ignorance and mischief running at large, and native talents running to waste than by their own necessities.

If our friends at the North still care to educate the poorer classes at the South, and co-operate with the Southern people in their brave struggle for redemption from present darkness and sin, they will find our churches already waiting and longing to be the agents of their humane means and energies. We shall best commend our church by letting her works praise her in the gates.

It is possible now, as it has not been before since the war, to secure the co-operation of one's neighbors of every sect in the organization and management of benevolent institutions. Whatever can be spared from the foremost duty of carrying our churches to the South will be best expended in such mutual benefactions between the people of our churches and their neighbors. In Atlanta, an Industrial Cottage has been opened, where the poorer white children are taught the domestic economies and housekeeping arts; an accomplished colored graduate of the Boston School of Cooking has begun her delectable mission to her colored sisters; a Technical School has been projected, and only awaits the better time coming in the commercial world to be realized; a free lending library of twelve hundred volumes has been established in connection with the church, and a system inaugurated by which small-sized, well-selected libraries may be placed in centres of population throughout the South. This is a field of usefulness never entered upon by any of our predecessors; and it is exactly in accordance with our faith in liberal culture, our large share in such culture, and the great need of such culture at the South. This library mission, and the handy education which we have already strongly advocated and partly secured, we place at the head of our practical benefactions. Meantime, the Post-office Mission, which, we were prompt to learn from our friends at Cincinnati, is bringing letters almost daily from every part of Georgia, asking for books and papers explaining the faith and purpose of Unitarianism.

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2. Besides these inquirers there are Unitarians in various portions of the South who have no church of their kind near at hand. It will be the endeavor of this Conference to discover such people, ascertain their religious needs, and as far as possible supply them. Already, we are in correspondence with some of them; and, through these, we shall become acquainted with others. In time, churches will arise from the coming together of these fellow-believers; and we shall encourage the formation of Unitarian societies as fast as they promise to be useful and self-supporting. In small towns like Marietta, Ga., where several Unitarian families reside, and where they illustrate their catholicity by attending the churches already existing there, it will be enough if we can visit them occasionally and keep alive the love and the memories of their home Church. That is, we do not propose to multiply Unitarian churches without regard to the local condition of their support. In all the larger cities of the South there will be a Unitarian church soon or late, because in all such cities there will be enough worshippers of that faith to form and sustain Unitarian societies. Richmond, Wilmington in North Carolina, Savannah, Jacksonville, Augusta, Mobile, Vicksburg, Memphis, Nashville, and Knoxville should all be visited and judiciously entreated.

But the scattered sheep must put up with itinerant service; and, in their genial and hearty participation in the best religious society near them, they will be promoting free and spiritual Christianity where it most needs promotion, — in the heart of the Orthodox churches. Unitarianism, concentrated in the large cities, dispersed in the villages, will be the policy as well as the necessity of our ecclesiastical work at the South.

3. And, whatever may be said of the readiness or unreadiness of this peculiarly interesting portion of our country to welcome Unitarian Christianity, it is certain that many intelligent and humane people of every sect are earnestly alive to the value of those social, intellectual, and charitable enterprises with which Unitarians have always been actively associated. Social science, associated charities, prison reform, vital education, training in the handicrafts and household arts, the diffusion of knowledge by libraries and lectures, hospital care, — these interests, and others like them, afford a common meeting-ground for all who believe in human progress, whatever they may think of human nature. We propose to meet our friends at the South on this plane of a common humanity.

Already as individuals we have done what we could in our several places to promote integral education and practical benevolence. With some of us, this work in Southern fields began during the war and has continued to this day. We gratefully remember Richmond, Hampton, Wilmington, Charleston, Atlanta, Tuskegee, and other less conspicuous centres of education thus aided in their happy development and sustained in their present useful and honorable position. Our typical Unitarian churches have always accepted as their true church work whatever would elevate purity and enlighten mankind. Having nothing to gain from the ignorance of men, appealing ever to their enlightened mind and conscience, Unitarianism counts general education as its near ally. In the voluntary mission of Mr. Mayo in the cause, we find a way of helping education at the South which is peculiarly congenial with our unsectarian methods and spirit. In four years, he has visited thirteen of the Southern States, carrying the precise knowledge of the American public school system which was most needed in these States, and giving them valuable encouragement and suggestions in their adoption of it. In accordance with our recommendation, the Association has assumed

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the larger part of the salary of Mr. Mayo for the coming year; and we believe that what he is doing for education at the South will prove a direct service to the cause of truth and righteousness in religion, which is our cause.

For the accomplishment of the purposes thus set before them, the Southern Conference will rely, first, upon its own resources, which are chiefly interest in our church and zeal for its cause; and, second, upon the sympathy and aid of the Unitarian Church at large, in whose service we are engaged. The absence of a strong Unitarian constituency at the South makes it necessary that every new church planted there should depend, for a longer or shorter period, upon the resources of some missionary body. While these resources are limited, the work of multiplying these churches must go on slowly; but we believe that it can be accomplished in any large city where it is attempted, if the means, the man, and the right method are employed.

Grateful for the confidence and generosity already shown them, the churches of the South would reward their friends by giving them new and larger opportunities for the propagation of their faith.

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A REPORT ON UNITARIAN STATE AND LOCAL CONFERENCES.

SUBMITTED TO A MEETING OF THE OFFICERS OF THE SAME AT SARATOGA, SEPT. 23, 1884.

BY REV. JENKIN Ll. JONES.

SOME months ago the Secretary of the National Conference asked me to help arrange for such a meeting as this. In order to have some straw to make our brick with, I addressed a letter to each of the Secretaries of the State and local Conferences, urging them to secure as full an official representation of their organization as possible, and asking them the following questions: —

(1) What questions do you consider most important to be discussed at such a meeting? (2) What are the most serious hindrances to our work? (3) Will you send a copy of your by-laws and constitution if printed? (4) How many sessions has your Conference held since the Saratoga Convention in 1882? (5) The usual length of your sessions? (6) How much money have you raised as a Conference for specific conference work? (7) What missionary work or new churches have been fostered by the Conference as such? (8) What are the possibilities for missionary work at the present time within your limits? (9) What towns within your limits seem to be about ready for a missionary? (10) How can the efficiency of your Conference be increased as such?

Seventeen out of the twenty-one Conferences entered in the Year-Book sent replies. These letters as a whole make very good reading, and I herewith place them at the disposal of this meeting. If it is practicable for us to go into a discussion of missionary details, they contain much of decided practical value; but these reports seem to me to point towards a few general principles which it is far more important for us to understand at this time than that we discuss any of the details connected therewith. If I can bring before you a few of these principles in such a way as to command discussion, I shall consider my duty done. First, though, we will let these Secretaries speak for themselves a few moments.

SUGGESTED TOPICS.

Among the topics offered to this meeting for consideration are the following:

Iowa suggests:

Ways and means of adding to our corps of efficient workers and increasing the contributions to our treasury.

Nebraska would like to have discussed:

How to make a reasonable faith as zealous as an unreasoning credulity? How to enlist the heart's affection in the service of that which must make the great world's salvation?

Illinois asks:

Can we improve our method of organization? What is the best method of spreading information regarding the Unitarian position and work? Should we not have a publication fund to supply the information gratis?

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From the other side of our territory, the Plymouth and Bay Conference wants us to discuss:

The power and functions of the delegates to our several meetings, and how far do they really represent the churches they represent? How are we to make them more efficient and heartily interested in the *practical business* of each meeting?

The Connecticut Valley suggests the following:

What questions are most suitable to be brought before our Conference? How far encourage the emotional element in religion? Have we not neglected it too much? How interest laymen in our denominational work? What about extra-Biblical topics, like Civil Service, Tariff, Prohibition, etc.? How awaken enthusiasm so much needed in our sect?

The Norfolk Conference asks:

How can we interest the laymen in our conference work? *Duty* of the laity to attend church? How to interest *young* men in church work? How can our Conferences help our churches maintain their rightful position and influence in promoting the moral and religious life of the community?

The South Middlesex suggests the following, not so much for this meeting as for the meetings we shall arrange for when we get home, and which it is hoped we may make more practical and valuable:

To lay stress on the devotional meetings. To have short, sharp, telling speeches after the essay. Essays not to be over thirty or forty minutes long. Ought not such subjects as Temperance, Labor, and Capital to be more discussed by us? Ought we not to ally ourselves more with the reforms of the day? Can we educate our people to give more as a religious duty?

The North Middlesex wants us to consider:

Some plan by which our Conferences can be inspired with life. They need a definite work and definite objects to work for.

New Hampshire begs us to consider the very practical questions:

How are we to secure a church-building fund? And what can be done to induce and prepare young men for missionary work?

THE HINDRANCES.

Among the hindrances mentioned, Nebraska suggests:

A lack of the best things in the missionaries now in the fields. A lack of missionaries with *virility* and *religious enthusiasm*, who are without dependants; men who can forage. The want of a well-organized Missionary Board with a knowledge of men and the fields to be worked. The absence of a Loan Building Fund or Church Extension Society.

Illinois finds the most serious hindrances in the indifference of people to religious subjects and their unwillingness to pay money for religious work.

Michigan complains of a "lack of earnest and pronounced religious men, and the wide-spread impression that we stand for everything and nothing."

North Middlesex grieves over a "lack of thorough organization and some efficient bond of union and fellowship among the churches of the Conference."

HOW TO INCREASE THE EFFICIENCY.

The answers to the question "How can the efficiency of your Conference be increased?" are interesting. They would be sometimes humorous were they not so sad. One says, "By more real earnestness, more system, and more missionary work."

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Another wants a paid missionary.

Another, in the travail of his spirit, says:

We need work. We have aimed at nothing, and hit it every time.

A fourth calls this a hard question, and says his Conference tries to answer it at every meeting by discussing ways and means.

The Channing Conference wants more interest in our general and local church work.

Four different Conferences call for a State missionary, and one adds:

Or some one who shall have power to send men to a place to stay until they have done some good.

Another brother of much experience says:

It hardly matters what the organization of a society is if it but calls its best workers to the front. The Unitarian denomination has wasted much time and great opportunities of late years in elaborate attempts at organization, building new headquarters, etc. Missionaries and money to support them and money for church building are all we lack anywhere between the two oceans.

Another:

Increase your men and you will increase the interest.

CONSTITUTION AND BY-LAWS.

The response to the request for constitution and by-laws was not very encouraging to preamble makers. Doubtless much time and wisdom were expended in framing the basis of each one of these several conferences. When once framed the next thing seems to be to forget them or lose them. Some of the Secretaries have never seen their constitutions, and but few have ever printed them. The Western Conferences alone seem to take delight in using banner-words; flinging them to the breeze at the head of their programmes, using these programmes as bulletins to announce their existence, by spreading them far and wide through the mail, and in their churches, thus announcing the existence of the Conference to many who never attend.

Before we can profit by the material furnished us by these Secretaries, we must make of them a general study. The Year-Book contains a list of twenty-one Conferences, which in the Unitarian vernacular are all classed under the general head of Local Conferences. But they naturally fall into two distinct classes, differing radically in their aims, methods, and in the courage and inspiration which they generate. This difference is readily discernible in the brief reports of these Secretaries, but becomes still more apparent to him who is conversant with their history and watches their movements. These classes are the State Conferences, of which there are ten, eight of them in active operation, and the Local or county Conferences, of which there are eleven. Ten of them are located in the State of Massachusetts and the immediately surrounding country. The eight active State Conferences, namely, Maine, New Hampshire, Michigan, Wisconsin, Illinois, Iowa, Nebraska, and Kansas, have all, with the help of the American Unitarian Association, had important missionary work done within their borders within the last two years, and for more or less time they have had their missionaries in the field. They have raised money themselves for the direct work, — Maine $1,000, Michigan $1,500, Iowa $768, Illinois about $700. The Secretaries of these State organizations report immediate needs and immediate possibilities. The Secretary of New

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Hampshire says, "Every town of my acquaintance is ready." Of Michigan, "They are better than ever before." Maine enumerates seven towns. Nebraska says, "The possibilities are ever on the increase;" and Iowa, "Unlimited." These are the testimonies of the Secretaries.

The reports from the eleven local Conferences are much more limp. There is a forlorn tone to many of them. One says, "We have not seen any possibilities." Another, "There is no chance to do any missionary work." A third, "There is a feeling that something ought to be done, but no definite plan fixed upon." A fourth, "There was a chance at X. a year ago, but we did not use our opportunity." One or two only of these local Conferences report any money raised except for the incidental expenses of the meeting. Norfolk Conference has sent small amounts to the Spring Garden church at Philadelphia, and to North Marshfield; South Middlesex contributed $600 towards the Reading debt; Essex Conference raised none because there was none needed; Channing Conference has raised $800; Worcester Conference reports none raised because they have no system; and the Hudson River Conference has paid indirectly $1,000 to the relief of the Harlem church.

Now it is not enough for us to remember and gladly acknowledge that these local Conferences represent the bulk of American Unitarianism. They possess the best brain, heart, and pulse. From them comes most of the revenue of the American Unitarian Association; and as seasons of intellectual, social, and religious enjoyment and quickening, these Conferences are eminently successful. But we are to consider whether the organic life of our movement is not permanently inadequate to its opportunity until the subordinate organizations have an individual life of their own. If the stability of American institutions depends more upon our town, county, and State governments than upon the administration of affairs at Washington, so the perfecting of our missionary organization depends upon our giving life, coherency, and system to these subordinate organizations. The Washington Government cannot successfully direct the building of normal schools in Kansas, or the construction of charter dams upon the Eau Claire or Clam Rivers in Wisconsin, that the pine logs on their upper waters may be made available. These are questions for State administration. Neither can the American Unitarian Association or National Conference wisely administer missionary details or vitalize particular localities in Maine, New Hampshire, and Ohio. I think that I do but voice the unanimous testimony of these Secretaries when I say that the existing local Conferences are very unsatisfactory and inadequate as executive working bodies, and I submit for your discussion the following reasons why: —

I. The name is unfortunate. "*Local* Conference" is a misnomer, vague, and wanting in dignity. It sprang into use before the national consciousness settled down upon the Unitarian movement.

II. Their boundaries are too limited to give scope and representative quantity to their work. There is a dignity and inspiration that attaches itself to Kansas or Dakota that cannot be attached to Suffolk and New York Counties, though the one contain Boston and the other New York. So the limited and oftentimes vague outlines of these so-called "Local Conferences" are in themselves obstacles to vigorous organization. When the attempt at subordinate organization was begun, if no county lines could be found, a river was a favorite means of designation. At one time, we had on paper a Missouri, an Ohio, and a Hudson River Conference. The first two are fortunately dead; perhaps the third deserves to be, if its Secretary is right in saying that the last few years it has stood by to see four of its societies

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die. When it could not find a river, the Conference took a valley, a lake, or a prophet; and so we have had our Lake Erie Conference, and now have our Connecticut Valley and our Channing Conference. In all this vagueness of outline, there is an element of weakness.

III. A third element of weakness lies in its brevity of session. No Conference can ever attain to the dignity of a deliberative body competent to direct serious and large plans whose sessions reach only from 9.30 in the morning to 4 in the afternoon, as most of these county Conferences report. No wonder Albany, Newark, Montclair, and Staten Island should go to sleep in a Conference which meets only for an afternoon and evening. One prominent Conference reported sessions about an hour long. Not that there is any executive virtue in long debates or many papers, but there must be time for reports and recommendations to be properly referred to committees, considered, and returned for reconsideration. It is not numbers that are necessary for the perfection of plans, so much as time and deliberate interchange of thought. Twenty-four delegates that will hang to one problem for forty-eight hours will accomplish more for any one of these bodies than three hundred hearty delegates who come after breakfast and go home for supper. The great executive advantages of this National Conference lie not so much in its numbers as in the fact that we come to spend a week together in the presence of these problems. The wise adoption of the delegate basis on the part of the American Unitarian Association will amount to but little in the way of added power, if the hurried and necessarily crowded single executive session is not changed into a two days' deliberation.

IV. A fourth element of weakness in our local Conferences lies in the fact that they have not undertaken the administration of funds and the directing of work for themselves. A religious organization that has not a pocket-book and a right hand to use that pocket-book has hardly a right to be in this half-humanized and half-Christianized world. This is why the State Conferences, though representing feeble, scattered, half-formed societies, are assuming so much greater importance to our cause than these so-called "Local Conferences," which represent so much more wealth, culture, and true piety. The work of a Conference is but half done when the money is raised. It should superintend the investment of so much of the same as legitimately falls within its own territory. What we want is not a missionary sent into a Conference by the American Unitarian Association, but one who is an officer of the Conference, elected by the Conference, and so far as possible supported by the Conference. When the support is inadequate, let the work be done so well as to deserve the co-operation of the American Unitarian Association.

It is now time for us to organize our forces on State lines, east as well as west, availing ourselves of those sympathies, ambitions, and associations that cluster about the State in our work. The State Unitarian Conference should no longer be considered an expediency resorted to by Maine, New Hampshire, Kansas, and other frontier States remote from our "hub," because they did not have enough Unitarians to make a Conference in less space, or because there was no river handy, around which they could organize. It is the result of slow but sure evolution, revealing the next wisest thing to do. I believe the time has come when this is quite as necessary east as west, and that there are eighteen States now ripe for such an organization, needing their organizing and encouraging Secretary, without which there is but little hope of the advancement of coherent life in Unitarianism in any one of these States. I do not speak in general terms that would say there is need of the Unitarian missionary in every State in the Union. But I mean to say that Maine,

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New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Ohio, Indiana, Illinois, Wisconsin, Michigan, Minnesota, Iowa, Missouri, Nebraska, and Kansas (not speaking for the Pacific States or Southern States), have within them Unitarian life and consciousness enough to be able to give backing and encouragement to such an organization and the representative officer that it should command. Such Conferences should be legally organized, qualified to do business and to receive money. As far as I can judge, there are at the present time but four of the twenty-one Conferences of the Year-Book that have any legal right to transact business or to receive bequests. Why should not the State of New York, with its twelve churches, Pennsylvania, with its five churches and theological school, Rhode Island, with its four churches, each have its strong man well supported, fostering a life within themselves as well as New Hampshire, Michigan, or Iowa, where the material is much more scarce and the need no more urgent? Why should Vermont, with its five churches, be in the Unitarian geography simply an annex to New Hampshire, or allow the missionary resources of its churches, like the productive qualities of its soil, to be annually carried down the Connecticut River, when they are both so much needed at home; and why should not Massachusetts, most favored of all the States, lead in this State-work, and relieve the overburdened counties of Worcester, Essex, and Norfolk of this painful sense of "nothing in particular to do" which their Secretaries speak of? I am not unmindful of the excellency of the work already done by these county organizations. Let the social and inspirational work be continued under the name of reunions, Unitarian receptions, or something of the kind. But let us preserve the dignity of the word Conference within our Unitarian fellowship for real executive and aggressive organizations; or if these ten local Conferences preserve the name, let us make of our State organizations a separate class, emphasizing them, it may be, by another name. Some of the States will doubtless find it expedient to divide themselves into districts: for example, Massachusetts will naturally divide into eastern and western, and Illinois into northern and southern.

MONEY.

As to the *money*, I am persuaded from a careful study of the list of States named that in the next four years seven of these States[1] ought to be made self-supporting, paying their Secretaries an average salary of $2,500 a year. Six[2] more of them could be gotten under way by each receiving from the American Unitarian Association an average sum of $800 annually, and four[3] of them $1,000 each annually, thus requiring $8,800 a year from the treasury of the American Unitarian Association. Admitting that the starting of these eighteen different State treasuries would for the time being somewhat reduce the contributions to the American Unitarian Association and the Western Conference, which I very much doubt, still if these eighteen States would raise for their home work an aggregate of $36,000, which within the next four years they ought to reach, the aggregate amount of missionary money would be greatly increased.

[1] Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, New York, and Pennsylvania.

[2] Ohio, Illinois, Wisconsin, Michigan, Iowa, and Minnesota.

[3] Indiana, Nebraska, Kansas, and Dakota.

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THE MAN.

I much doubt the wisdom of speaking of this State Man that is to be the right arm of the State Conference as "the missionary." The popular significance of that word is too narrow. The finding of new places to speak, the scattering of tracts, and the building of new societies is only a part, and in some States the lesser part, of the work of such an officer. He must be counsellor, friend, and inspirer of existing parishes, the support of unpastored churches, and the friend of unchurched pastors. This premier of the State, the patriarch of the Conference, will command respect and authority in proportion to his character. The least we can do is to call such an officer a State Secretary. The most we can do is to call him, what he really is, an unmitred Bishop. He will carry a staff without a crook at the end. This proposition must not be put down on the ground that the men cannot be found. There are eighteen men for these eighteen positions now in the Unitarian ranks, whenever the public sentiment generated by this National Conference makes the demand upon them with sufficient dignity. For the most part they are the wisest ministers in each of the respective States, and the pay and respect of the office must be commensurate with the dignity of the trust and the difficulties of the situation.

Friends, this is the next great thing to do, and if this National Conference of 1884 disbands without giving a decisive momentum to this and its associate movement, the establishment of a Church Building Fund, it will have failed to do the things most needed, as it seems to me, whatever excellent and noble things it may do beside.

Since the last meeting of the National Conference these subordinate Conferences have held about seventy-five different sessions. They represent an amount of spiritual power that must not go to waste. In order to bring this matter to the point of discussion and action I would recommend, first to this meeting, and then to the Council of the National Conference and to the American Unitarian Association, the following: —

I. That a State Conference be organized in every State where there are three or more Unitarian churches.

II. That in States where there are but few churches these Conferences shall have an individual as well as a delegate membership with annual and life fees.

III. That these Conferences be legally incorporated, qualified to transact business, invest funds, and receive bequests.

IV. That each Conference shall elect its own organizing Secretary, who shall discharge the duties of an untitled Bishop for the State.

V. Where the resources of the State Conference are inadequate to sustain such a Secretary, that the co-operation of the American Unitarian Association be solicited.

All of which is respectfully submitted in the interests of full and frank discussion.

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OUR CHURCHES ON THE PACIFIC COAST.

REPORT OF REMARKS BY HON. HORACE DAVIS, OF SAN FRANCISCO.

Mr. Chairman, Ladies and Gentlemen, — It has been my good fortune to be connected with the Unitarian church in San Francisco since the days when it was ministered to by Rev. Dr. Gray, whom many of you hold in affectionate memory, and through its various fortunes after that time until it bloomed into wonderful power and strength and usefulness under the leadership of Thomas Starr King, whose memory is to-day revered and cherished throughout all California as lovingly and as reverently as any saint on the roll of the Catholic Church. He had that wonderful power that belongs to but few men, and he used it at a time such as does not occur more than once in a generation. He brought every man, woman, and child up to the full knowledge of their power and to the full usefulness they were capable of; and that whole parish and all those that were not members of his parish, but that were brought under his influence, were filled and enriched with his spirit, as some rich stream that comes down from the mountain — I use a simile drawn from our own country — spreads over the plain, and that which was a barren wilderness blossoms into almost a paradise. Such times and such men are rare.

The church in San Francisco is strong, vigorous, and useful. It has connected with it those charities and those associations for ameliorating human suffering and those means of practical utility without which a church is as a tree without fruit. It has them in great strength and vigor. It has a strong Sunday-school under the management of an unusually devoted man, who gives his whole life to other people. As a proof of its usefulness, I will say that I know of no school, there or elsewhere, that has so large a percentage of adult scholars, young men and young women, as has the Unitarian Sunday-school of San Francisco.

The church at Portland was founded eighteen years ago by our pastor. It is fortunately presided over by Rev. T. L. Eliot, and I might almost say his devoted wife, for she has certainly been a pastoress to the church. I often meet friends from Portland, and I never heard any man or woman speak of Mr. or Mrs. Eliot without terms of the strongest praise of their usefulness and their identification with every movement that is made in Portland for human good and human progress.

There is a church at Santa Barbara, small but strong, under the pastorship of Mr. Jackson. Another little church at the extreme southern part of the State, San Diego, under Mr. Cronyn, is, so far as I am able to learn, healthy and prosperous. You can judge something of the kind of country it must be, when I say that the county of San Diego is twice as large as Massachusetts, but has only about seven thousand people.

The people of the Pacific Coast are loose-footed upon pretty much everything. They have been transplanted from the old countries. They have no background,

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no roots in the past. They are a new people. Society has never been evolved, as here, by growth from the past, but is an aggregation of individual atoms. Under these circumstances, there is no such love for tradition, no such reverence for the past, as prevails in this community. The old creeds are thrown aside, unmaintained by the feeling of reverence which maintains them here. We find the Unitarian faith meets with a ready reception among minds free from these traditions; and I believe to-day that in every large town in California a good parish could be gathered of men who are ready to receive the Unitarian faith, men who, unless they accept that faith, will have no faith at all. But you must send it. Send young, vigorous men who will stay and identify themselves with our people, grow up with us, and become a part of us. Under such management, we can show you good, strong Unitarianism in every large town in California.

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OUR CHURCHES IN CANADA.

REPORT OF REMARKS BY REV. WILLIAM S. BARNES, OF MONTREAL.

Mr. Chairman, Ladies and Gentlemen, — In the name of my friend, Mr. Hilary Bygrave, and myself, the only Unitarian pastors in the Dominion of Canada, I beg to thank you for this first official recognition of Canadian Unitarianism in your National Conference. It is a sort of spiritual annexation, and we are glad of it. We have read in that word "National," as applied to this body, a quality of that large brotherhood which we all believe in and which we are trying to work for, and in which national lines are practically obliterated.

I do not bring any formal report from the Unitarian churches of Canada, for I was not aware that such would be expected. But there is very little to say. Our churches are but three in number; and, of these, one has but a name to live, I fear, or is temporarily dead, though I hope for a resurrection, — the church of St. John, N. B. Its existence has been a very intermittent one, but we trust it is not altogether without promise of revival and a pleasant and prosperous future. At present, no services are held in that city.

At the extreme west of our little Zion is the church of Toronto, whose brave pastor is my Brother Bygrave. He has a hard post to occupy, but he occupies it well. The church is small, but rich in faith and courage. It is only strong in courage, but it is a great thing to have a fund of that; and our friends in Toronto have it. The congregation is well organized for social work, and has a Sunday-school which might be the envy of many. But it has a great deal of opposition to encounter; for, if Toronto is like an American city in appearance, as it is said to be, it is very unlike one in its inhospitality to Unitarian ideas.

The church of Montreal is in a sense the parent of the Toronto church. It was organized more than forty years ago, and served in its infancy by Henry Giles, of pleasant memory; then for nearly forty years, with great self-renunciation, by our esteemed and revered friend, Dr. Cordner, whose name of late has been so honorably associated with establishing the denominational house in Boston. To Dr. Cordner it is due that Unitarianism in Montreal has conquered the respect of the people of that city. The church is reasonably prosperous, when we consider that Canada has the reputation of not being quite in the van of modern ideas. We are doing the best we can, though the population is fluctuating. We maintain our "Church-door Pulpit," and have lectures on Christian doctrine and other matters, and employ the various agencies usually comprehended in such a work as ours. Our Sunday-school is small, but well organized and hopeful. There is a vast deal of unorganized Unitarianism in the Dominion that might be utilized, had we laborers to send out to such a harvest; but it is absolutely impossible for us to do anything in this direction. Our own two services every Sunday, with seldom an exchange, absolutely cut us off from the work, which fairly makes our hearts ache as we see the opportunity. There are many places up and down the

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land ready for workers, if young men of self-renunciation, of intelligence, of warm-heartedness, would only engage in it, and if they would look less to pecuniary compensations than to seeing the work of the Lord prosper in their hands. We enjoy more than we can tell you — more than I could appreciate in the years when my work lay in Massachusetts — the occasional opportunities like this which bring us into contact with fellow-laborers. We can give you little, but we shall carry away enthusiasm and be all the better for our work for meeting you here.

Let me close by saying to our Unitarian friends that there is an open door beyond the border, and that, if those who come to our part of the country to live would make themselves known to the minister, it would be a great help. And if any of our clerical brethren should be in our vicinity, do not let them forget what it means to give a labor of love.

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SERMON.

BY REV. HORATIO STEBBINS, D.D., OF SAN FRANCISCO.

Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil. — MATTHEW v. 17.

When the Spirit of Truth is come, he will guide you into all truth. — JOHN xvi. 13.

IT is the infirmity of the mind to regard its present conceptions as a finality, and to rest in the local, the limited, and the finite. The understanding, drenched in the senses, clamors for the definite, the comprehended, the finished, — unmindful that the apprehended, not the comprehended, is the divine factor and prophetic quality of thought and faith.

Theology and religion, lying on the borders of the infinite and invisible, are, naturally enough, the special field of this infirmity; and old religions have split into many idolatries, and new religions have been constructed, systems of mathematic accuracy, the goal of humanity, where the drama of the moral universe is played out and concluded, and the affairs of the human world wound up. The law and the prophets are a finality; the present is the boundary of the world's horizon; and to-day is the very verge of time.

The *infirmity* of the mind, shall I call it, as if it were halt, maimed, or blind? Let us rather call it the limitation which the Creator, for wise ends, has put upon the creature. The common habit of the mind is to establish itself in the present, to encamp as if it never intended to move forward. To ordinary men, the trial of their faith and vision is to lay hold of a spiritual conception that transcends the boundaries of the present. To them, the actual world is the world as it always will be, institutions are an accomplished fact, opinions a final result; and they cannot conceive a mould and form of things different from that on which their eyes now rest. The teachers of mankind, the prophetic souls, the ensamples of the race, equipped in the strength of a rational nature, of clear vision, independent, self-reliant, concurring in the divine intent, justify their vocation and claim their mission as workers with God, by proclaiming truth that sends its gleams beyond the mere foreground of present custom, established opinion, or old prejudice, giving wider horizons and cheering men with the thought of better habitations. Thus, God reveals himself through men to men in the progressive revelations of his Spirit.

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All truth is prophetic, adapted wisely to the present, yet facing the future; at peace in now and here, yet intent on the distant horizon, and then and there. Men not informed with the spirit of truth feel that when they have gained a given position the truth is fulfilled, and they will rest.

A noble admiral of our navy, during the civil war, while he saw and felt the present in all its storm and tempest, and poured indignation and wrath and fire upon disloyal power, affirmed that we were only deciding whether or not we would go to pieces on slavery, and that there would be deeper questions than that to settle. A crisis is the herald of another crisis; and the mid-day splendor of an era sends its light beyond the mountains of the future, the dawn of a new era there.

The consummate spiritual man is of this fashion of our admiral. Born into the present, standing in the present, acting among the men and the events of the time, dwelling in God and God in him, while the earth turns, seasons come and go, seed-time and harvest, cold and heat succeed, the striving life of man runs its round, kings and nations and governors carry on their affairs, war plows its fiery furrows, festivity weaves the enchanted scene, famine lifts up its voice of agony, and plenty waves its happy banners, and grief weeps, and joy exults, and man hopes, — the sympathies of his spirit antedate his time and period, and spring forward to generations yet to come. He conceives the human world as no accomplished fact or concluded tragedy, but as the field of divine operation, where the ever-working, inspiring God prefigures in human souls on earth the glory and power of that life and society where men shall receive more abundant measures of God's eternal Spirit.

The supreme idea and conception of his mind, heart, and soul are *God in man, and God's providential purpose and plan for the education of mankind.* He conceives the Church, not as a frozen fact or an exclusive communion, but a free, salient, moral, and spiritual power, transforming human society from glory to glory, after the pattern of a divine humanity. Conceiving religion made for man, and not man for religion, he interprets it as commensurate with human nature and all human action, and makes industries, arts, laws, literatures, and manners "God's ministers attending continually upon this very thing." He looks abroad upon the sins, the sorrows, and the sufferings of the world, conscious that

> "The greatest earthly blessing is not Life;
> But, of human ills, the worst is guilt."

Yet, feeling the deep moral common-sense of the world, that virtue could not be if evil were impossible, he still believes and thinks and hopes that something good will come of the enormous trials and agonies that are borne by the poor; of the dreadful wrongs suffered by the down trodden and the weak; of the countless multitudes that have been sacrificed upon the altar of war, torn in the tempest of rage and passion, all unconscious of their

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ministrations to those ideas that are the basis of the grandeur and power of the civilized world; of the bare endurance of the millions of the unknown and the unnamed, to whom life seems such a failure, and who are not here by their own will! Oh, the power and pathos and prayer of it all! Conscious of his own great exposure to sin, he beseeches the pitying love and forgiveness of God to cleanse him from all unrighteousness, and prays for strength to bear the penalty of his guilt and the pains of the expiation of sorrow. And at length, as he lies low, prepared to go forward to the untried sphere, to receive there the allotments of wise and merciful Heaven, he breathes that prayer of deep contrition and daring confident love: —

> "Here lie I, Martin Elginbrodde:
> Hae mercy o' my soul, Lord God;
> As I wad do, were I Lord God,
> And ye were Martin Elginbrodde."

All great believing is of the nature of idea, and not of fixed and accomplished fact. The desire for well-rounded theory, finished truth, completed results, comes of those limitations of conception to which the Creator has subjected the creature in hope. But, when the Spirit of Truth is come, the nature of those limitations is discerned and felt, their providential part in the advancing scene of human destiny is plain, and bigotry is ashamed, littleness runs and hides itself; and a man of good sense and right reason and pure feeling gets a new conception of the human world under God, as he sees the heavenly Father gently graduating his steps to the feet of the child that he leads by the hand! Truth has been adapted to man's condition and fortunes. This is what we understand by the progress of truth: this is what we understand also by a progressive revelation. And, expressed in human phrase, it is the sympathy of God with men, the tie of kindred blood between the human and the divine; and — reverently, devoutly, be it said — it is God's recognition of his own love and responsibility in the being of his children. It is the history of his wisdom, and attests throughout all generations that the chief interest and importance and endearment of this world, in the sight of God, is its human worth, and that to that interest and endearment God is ever steadfast and true. "The Lord's portion is his people: Jacob is his inheritance. He found him in a desert land, and in the waste, howling wilderness: he led him about, he instructed him, he kept him as the apple of his eye." Berkeley's sublime conception of an era, in the figure of a drama in five acts, is not long-minded enough for the eternal procession of the Spirit of God. The true moral and spiritual conception of the human world is not that of a drama drawing toward conclusion and the curtain about to fall, but a divine process going on consentaneous with the Eternal Will, tripped by no accident and verging to no catastrophe. This conception, more or less clear in the minds of a few before our day, is vaguely felt in the common thought of men, and agitates the air of poetry and philosophy. Under its influence

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some theories of finished truth are expiring gently and peacefully, as a good man breathes out his dying breath. Some are going out like a dissolving view, in a kind of genteel acquiescence in necessity; and some are tumbling as if shaken by groaning monsters of subterranean power. Methods and ways of thought that have been the fashion of centuries are beginning to be felt to be provisional only, and the tribes are summoned once more to a great migration. There is a general consciousness of change, movement, transition. It is called by names that show, it may be, too much self-consciousness for perfect health, — *The New Theology* — *The Orthodoxy of To-day* — *Old Faith in New Light* — *The Theological Renaissance* — *The New Departure* — *Modified Calvinism.* This self-consciousness creates a suspicion that truth has not been assimilated. The Spirit of Truth is not surprised at new fields of thought or new aspects of moral beauty. That Spirit has none of the symptoms of self-consciousness, speaketh not of himself; but whatsoever he hears he speaks, and shows things to come.

"Let us be careful," says a great writer, "how we praise revolution." It is true that revolution is because something has broken down, and main strength and violence must come in and put to rights what reason failed to sustain. Happy are the men of these days who have no dislocations of thought or truth, but go from strength to strength till they appear before God. Change comes to the spiritual man, not in break-down or catastrophe of old events, not in the great consciousness of change, but as the morning comes, as fields of wheat ripen, as nations are made, or as the vintage is flushed beneath the October suns. As no man knows when he first came to self-recognition, and, standing on the borders of the impenetrable mystery of personality, first said *I*, so is he who goes forward from the old to the new, when the Spirit of Truth shall come. As he contemns not the past, neither is he absorbed in the wonders of the present, nor surprised at the change from morn to noon. Nature, Reason, Providence, the Bible, teach him that God has dealt with man as with children; and he casts no contempt on childhood wonders and pictures and stories, through which his being was idealized and his imagination kindled. And, as he puts away childish and sensuous things for more spiritual conceptions, he has no conceit of progress, no scorn of the childish things, nor of those who are still delighted and blessed in them, though he himself no longer weeps with the "three little kittens" that "have lost their mittens," nor thrills with childhood fear, courage, and delight to ride to heaven in Elijah's flaming car. He is not much engaged in high argument to prove the truth of these things, — the truth is not the things, — but that thus a child's spirit was lifted on wings of delighted wonder into a world of thought and feeling and imagination, above the dull and stupid facts of mere animalism, into a heavenly play-ground for the mind; and there found in the happy delights of his being that he had a mind.

Although the religious thought of the time is characterized by too great

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self-consciousness, bordering sometimes on conceit of progress, there is much that is being fulfilled, and very little that is being destroyed. While the Spirit of Truth has not yet fully come, there are some prophecies of his coming; and those prophecies are the gradual dissolving or breaking up of what may be called the completed systems of religious thought, that were made under the impression that God had concluded working. The Spirit of Truth would have no vocation with men who thought that they had the completed system of divine grace; for the natural effect of a finite system of infinite things is a conceit and contempt that are the mortal enemies of insight. The finest temper of the mind and heart is the power to enter into the thoughts and experiences of others, as if they were your own, and thus take on and take in by sympathetic appreciation the varied and many-sided manifestations of truth, still holding to your own divine vocation, working out your salvation with holy courage and reverent fear. This is that Spirit of Truth which, when he hath come, will guide into all truth.

The special prophetic phase of religion and of religious thought in our time is the breaking down of a theory of the human world under God, the most complete in its conception of facts and their relations, the most irrefragable in its logic, the most adamantine in its construction, that man in his attempts to reconcile the contradictory elements of World, Self, and God, has ever reared. Founded essentially in the being and nature of God, as set forth in the Trinity of the Constantinopolitan Creed, and carried out through moral cataclysm, tragedy, and catastrophe, it was fitly called *The Scheme of Redemption*. Its august grandeur, its terrible scenery and movement of several acts, its pitying love and weeping heaven, bore the grieved and broken-hearted penitent to the bosom of eternal peace. It concentrated itself upon persons, objects, and facts about which there was no more question than the child asks when he sees the trees bowing and laughing to each other in the wind, or the flowers laying their heads in each other's bosoms in the sun. It concentrated itself upon this earth, our planet, pin-point and dust-atom of the universe of worlds, as the centre and field of divine affairs. With increasing vividness of portraiture and scenic effect, with increasing definiteness of time and place, falling into the procession of history with the Cæsars, — the Infinite One, the All of worlds and men, was born in a mountain province of Judea, and for thirty years dwelt there, going about doing good; while Asia, the homestead of the human race, and all the continents, were bereft of the divine presence and voice. He died there, and the mourning heavens fell as a curtain upon the concluded tragedy. It was a great scheme. It was a most practical system. It brought human life into court, and confronted it there with testimony that condemned every man. Every human soul sat in the criminal docket before the Judge of the Universe. The issue was made then and there; and as the case went on, and the evidence was recited, every man felt that there was no escape. The method was judicial and legal, and the terrible ethics of justice was brought to bear on the spot.

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No man of even ordinary sensibility and reverence, or whose mind is touched with the intellectual and moral sympathies of the historic sense, can contemplate this "scheme" without mingled emotions of wonder and awe: of awe at the deep-penetrating moral insight before which right and wrong part company forever; of wonder at the adaptation of that sublime conception to the providential condition and circumstances of men. To say that there is a "truth in it" is a soft platitude of a mind that sounds a fog-whistle in the mist and no bugle-call on the sun-lit mountains. The essential thing in the system does not belong to the system, but is the universal property of human nature. How may man, conscious, intelligent, free, come into harmony with the Maker, Almighty, All-wise, and All-good? How may the contradictions of World, Self, and God be reconciled? These questions are primary, elementary, pertaining to man, and can be appropriated by no system or scheme. On these, systems may be built up, for other foundation can no man lay; but when illusions are vanished and old faiths decayed, the eternal things remain, no part or portion of the things that perish.

The most striking among the decaying forms of religious faith, the most striking because the most picturesque, is this *Scheme of Salvation.* It is typical of our period, and marks the transition of religious thought to new positions and new forms. In this is included, in principle and idea, the religious movement and life of our time, as well as its despondency and hope. It is typical and prophetic of a future, when disintegration is concluded, in which the faith of Protestantism shall be revived and established, not in enshrined books and perishable forms, but in that essential moral unity and reasonableness in which the living God approaches man from every side and touches him all round, keeping open communication by gleams of insight and tides of inspiration between the human and the divine, attesting their common nature.

Do you ask me for the causes of this doctrinal decay which goes on with intense force in proportion to the clearness of man's moral perceptions, and his discernment that the smallest particle of right now among men is of the same kind with that which governs the Eternal Will? Do you ask me why *The Scheme of Salvation* is an anachronism, as much as a feudal castle with mailed knights and warriors would be in the hills of California? I answer, How does the little bird know its nest? How does reason, co-eternal beam, increase the splendor of its rays? How does the general fund of common-sense — I mean the sense that is in common — increase, so that, when creeds fail, men fall back upon human nature for the guidance and sanction of faith and conduct? How does man's thought of God rise with his conception of duty?

But do you inquire for a direct account of the cause of that doctrinal decay, of which *The Scheme of Salvation* is the signal type? It is Philosophical Rationalism. I understand that, in its true and only sense, to mean the application in every department of thought of such criteria as the

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human faculties supply, always allowing for those powers of imagination and aspiration which transcend the logical or practical reason. Under this influence, the mind has lost some of its village provincialism and gone out into an ever-widening world. The idea of the universality of law, one order, culminates in one law-giver, and no second, and in the unity of all truth as derived from one source. If, then, truth is one and law is one, there must be a unification of method in the pursuit of truth; and the true scientific spirit and the Spirit of Truth are one. These conceptions, in their application at least, belong to our time, and are the cause of the general decay of venerable doctrine. It is a striking fact, which we are not perhaps sufficiently aware of, that theology had put on the form of finality and completed system when natural science was just beginning to feel after truth as a baby stretches out its hand to the moon. Our theology was a completed structure before science was known, to say nothing of historic criticism and of comparative religion. And let it be well pondered that theology then knew everything, — affected divine science, attempted to analyze all mystery, make the most obscure fact the subject of an inference, and to weave every sublime reality into a system. *The Scheme of Salvation* is as accurate a statement as the doctrine of the triangle, and it may be as readily believed on authority. But when a man, justified by faith in his own moral being, looks abroad and around him, and exclaims, It is not so! — it all goes to pieces. The world is not the same world to-day as when our theology was made. Man's views of the universe are enlarged, the horizons are widened, the scenery is changed; and to conceive God, the ruler of innumerable worlds and eternal years, amid which our earth and its orbit are a speck and a grass-plot in the heavens, is more trying to the imagination than to conceive Him as the tribal Jehovah or breakfasting with fishermen on the shore of the Sea of Galilee. A system of theology finished and concluded before the battle was fought that compelled assent to the Copernican astronomy, that never heard of Kepler, or Newton, or Priestley, or Lavoisier, or Linnæus, or Lyell, or Darwin's modern Principia; a plan of the moral world all complete, explaining the mystery of the Godhead before men knew the composition of air and water; allowing God three manifestations and ways of letting us know that he is here, instead of three thousands and thousand of thousands, and giving him the freedom of his own world in his infinite presence and ever-working power, from the moss on a mountain rock to the inspirations of Isaiah and the solitary moral grandeur of Abraham; a view of God in history derived from his visible providences with a peculiar people, that had no conception of humanity or of the life of the race, — a view that seems utterly insignificant when brought into comparison with Niebuhr, Bunsen, Renouf, Müller, or Emanuel Deutsch, — such a system, plan, view, does not tally with the plain facts of the world as it is to-day. There have been prophetic souls in past generations, with great moral consciousness and insight, who have seen the inevitable result. Channing rejoiced to see our day; and he saw it, and was glad. Those

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who have not been on the watch, looking for the coming of the Son of Man, are as those in the days of Noah's ark. They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and they knew not until the flood came, and took them all away. So it is now, and ever shall be, with those who rest secure in a finished religion, in a concluded system of religious thought.

I do not wonder that, in the crisis and breaking down of this vast structure, some are panic-stricken, and in their bewildered alarm sound the trumpet for one more onset, — more frightened in fleeing than in fighting. I do not wonder that some are half reckless and half broken-hearted, bereft of faith, asking in a half-sceptic and half-beseeching voice if there is "*any* God," as if a little would be a comfort. I do not wonder that some, honest and true, inflated with knowledge of bare facts, without imagination, are searching for God in protoplasm or Lehigh coal; while others say, "The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them for cedars;" and yet others, not discerning the relations between thought and action, nor how all the activities of life sooner or later follow the fortunes of the mind, say, "Conduct is three-fourths of life," without thinking what that three-fourths would be good for, if it was not for the other fourth, and conclude that all opinions are equally false and equally true, and not important to men of sense.

In the midst of all these manifest facts and conditions, it is not the province of a discreet man to cast the horoscope of the future, neither to be dejected or discouraged in the present; but we must think, we must feel, we must imagine. At such a time and in such a situation, the friend and teacher of men must have some view, some impressions, some imaginings, or he must be a feeble teacher and a feeble friend. He must have some insight into the supreme motives of human nature, and of those powers of reason, imagination, and faith that cannot rest in the known, but stream into the unknown as the early day-beams stream into the darkness of night. He must interpret human life in the light of these: he must voice them in his own personality, and in the personality of Jesus of Nazareth as the supreme figure and expression of human nature in its divine relations. Justified by his own moral and spiritual consciousness as the interpreter of life in the light of religion, he must move fearlessly on that shadowy, twilight border-ground between matter and mind, and stand on the verge of the abyss between law and will, force and person, which science cannot bridge, keeping open communication between the human and divine, confident that when the *me* of conscious moral being and the *not-me* of things meet as sheeted ghosts, and sword cuts sword as viewless air, no Damascus blade of polished physical fact can ever win.

It is manifest that there are many who have no adequate conception of the nature of the divergence of the thought of our time from what has been hitherto called the popular faith. It is doubtless a wise provision of heaven that men are the unconscious instruments of ideas above themselves. But,

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without peering into infinite counsels, there are signals flung out by a divine hand upon the sky, which, if we are looking to the hand that guides us, we may observe; and, though we may not know our destination, we shall not be impatient in the wilderness.

We hear of reconstruction. And that raises the question which is the key-note of our time. Is it a new building or a new point of observation? While the continuity of truth and history are preserved by that Almighty Hand that supports the steady poles, and by that Eternal Spirit that is over all and through all, there are periods when transition seems the characteristic movement of the mind, rather than rebuilding. There is, in an eternal sense pertaining to the unity of the moral world, an unbroken bond between the present and the past; and we say truly that the present is the product of the past. But in great periods, such as mark the eras of thought, the product of the past has not been to rebuild, but to get a new observation. The change of the centre of the universe from the earth to the sun is the product of the Ptolemaic astronomy, but it is not the Ptolemaic astronomy reconstructed. It is a new view of the universe, not from our village corner where three roads meet, but from the blazing summits of the fountain of light. Reconstruction, as applied to the condition of religious doctrine and thought in our own time, seems to me altogether inadequate. I care not to enter into any controversy about this or that. I take it in the large, all in all; and, taking it so, I conceive the true position to be this: a theory of the moral world which has been the practical working plan of religion for centuries; a theory definite, exact almost to mathematic accuracy; a theory which so concentrated itself upon this earth as to give no hint that the Almighty Maker of numberless worlds could have any other care, or that there could be any other sphere where finite beings could work or pray or repent; a theory which makes human life a court and not a school, and winds up this world of men and individual souls by a sentence; a theory which has such accurate knowledge of God, the ineffable One, and so enters into the inaccessible mysteries and ascends the insufferable heights of his glories as to be able to say that he is three, and no more; a theory that has never been able to conceive how law and love could dwell together in the All Perfect without a compromise, — this theory, substantially, in all its large, bold outlines, *The Scheme of Redemption*, has gone to pieces. It is no longer adequate to our conceptions of the universe, of man, or of God. It is not commensurate with our knowledge, does not tally with our reason, and it handicaps our faith. To me, reconstruction does not give the true idea of our time, but a new position, where human reason is seen to be concentric with Eternal Reason. Therefore, while I recognize gratefully the modulated tone of the dogmatic spirit, and while I reverently confess the providential order according to which men move slowly and unconsciously to new positions, it seems to me none the less important that somebody should have a long-minded view, if we would rightly appreciate the dangers and the victories. I have heard of "modified Calvinism," and

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I have seen some of its manifestations. "With charity toward all and malice toward none," I confess that it appears to me in its relation to the final outcome and upshot of the present, very much as the loyal regiments appeared in Virginia in the early months of the civil war, restoring negroes to their masters, and going back ten miles on their march to put up a garden fence. Let it be so, that thus the rank and file of men are led forward toward great historic transitions. The reverent mind finds no difficulty in confessing the Almighty Providence in that. But the guides of men should discern the direction of the march, the positions that are to be taken on the way, and the final possession of the land. While they wisely adapt themselves to what is, and take the world as it is and not as it ought to be, let them not settle down to live on quails and manna. Patience with the slow operation of great laws, patience with that ordination of heaven by which he who works the miracle of the loaves cannot pass the bread around, is moral heroism and faith; but to give up the great laws and resort to mere near-by and momentary expedients is the golden calf while Moses is out of sight. With sincere respect toward all, of every name, reverently acknowledging the gradual and graduated steps of belief and faith, owning my weakness, yet sticking to my common-sense, I cannot understand reconstruction, or modified Calvinism, as the real idea of our time.

But some will ask, Are we going on out of Christianity into theism? That depends on the breadth of our interpretation of Christianity. If Christianity includes human nature, and religion as the enduring element of humanity; if it includes "the idea of the unity of man as spiritual with an absolute spirit," and expresses the divine in the form of an individual man accepting and living the common lot, — amid the pains of mortality, the contempt of the world, and the scorn of death keeping open communion with God, — if Jesus thus reads humanity itself into the divine, it is not easy to see how we need or can go beyond his horizon. It is not to be supposed that the discussions concerning the nature of Jesus will ever cease: they are concurrent with the nature of man. And, when we talk of Christianity and theism and mark well the distinction, we should bear in mind that Jesus himself was a theist, distinguished from Arab or Hebrew loneliness by the indwelling, self-communicating God. Thus, the being of Jesus is no compound, but simple, the head of a divine humanity; and the rational power of the soul to know him as like knows like, and to be thrilled with a sense of his unique loveliness and to give hearty allegiance to an authority that is no self-assertion, but which wins assent by its power to *be* what it is, — this is the great salvation, the redemption whose "scheme" is reason and love.

There is an unmistakable tendency to leave the doctrines of the schoolmen respecting the nature of Christ. That the simple humanity of Jesus, confined or expressed in no dogmatic formula, but left free as our common nature to be glorified by imagination, according as insight and sympathy awaken the heart and cause it to give forth its fragrance, is the final goal of

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thought and faith in this direction, I can have no more doubt than I have of the imperishableness of religion itself. That humanizing and œcumenizing result will come, not by muscular controversy, but by the light of life and by the Spirit of Truth, as the feeling of a boy goes forward into the feeling of a man, and as man knows more and more of his own nature by the unfolding of its divine powers.

It is said that Jesus as man cannot retain the love of the human heart. It would be useless to hold any controversy on such a dictum. There is much said about love for Jesus that is too remote for deep and true human feeling on the one hand, and too saccharine for true moral and spiritual sensibility on the other. Love for any manifestation of great moral and spiritual excellence is not a soft sentiment, nor an overstrained reverence, but an heroic sympathy, simple as the heart of a child, and strong and gentle as the sun. It may be doubted whether the love of the average American Christian of the former generation for Jesus of Nazareth as God was so truly sympathetic, natural, sincere, and morally sound as his love for Henry Clay, the genial orator of Kentucky. The spiritual mind will never mistake scenic effects for moral sensibility.

In years gone by, yet within the memory of living men, the venerable Dr. Nettleton, whose revival impulse flooded the little towns of Connecticut with religious sensibility as periodically as the beautiful river, set free from icy thraldom, overflowed its banks, was accustomed to read a hymn that expressed the common sentiment of gratitude and love toward the Man of Nazareth. His pathetic, effusive voice filled the hymn as plaintive, penitent, weeping music fills the aisles and murmurs along arch and architrave of a temple. The eyes of all, young men and maidens, old men and children, were suffused with tears. It was scenic religion, in which Jesus as God was the central figure; and the love inspired was the emotion kindled by a drama: —

"Alas! and did my Saviour bleed?
And did my sov'reign die?
Would he devote that sacred head
For such a worm as I?

. . . .

"Well might the sun in darkness hide,
And shut his glories in,
When Christ, the mighty Maker, died
For man, the creature's sin.

. . . . . .

"But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give myself away, —
'T is all that I can do."

There is another hymn, written in these latter days, and in a different style, not inferior in tender pathos; while, in its pure and penetrating moral sympathy and joy, it suggests the wide divergence of modern feeling

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and thought, and would seem to settle the question whether men can love Jesus as a man, if there can be any question about it: —

"'Is n't this Joseph's son?' — ay, it is He;
Joseph, the carpenter, — same trade as me;
I thought as I 'd find it; I knew it was here;
But my sight 's getting queer.

"I don't know right where as His shed must ha' stood;
But often, as I 've been a-planing my wood,
I 've took off my hat, just with thinking of He
At the same work as me.

"He was n't that set up that He could n't stoop down,
And work in the country for folks in the town;
And I 'll warrant He felt a bit pride, like I 've done,
At a good job begun.

"The parson, he knows that I 'll not make too free;
But on Sunday I feels as pleased as can be,
When I wears my clean smock, and sits in a pew,
And has thoughts not a few.

"I think of as how not the parson hissen,
As is teacher and father and shepherd o' men, —
Not he knows as much of the Lord in that shed,
Where he earned his own bread.

"And when I goes home to my missus, says she,
'Are ye wanting your key?'
For she knows my queer ways, and my love for the shed
(We 've been forty years wed).

"So I comes right away by myself, with the book;
And I turns the old pages and has a good look
For the text as I 've found, as tells me as He
Were the same trade as me.

"Why don't I mark it? Ah, many says so,
But I think I 'd as lief, with your leave, let it go:
It do seem that nice when I fall on it sudden —
Unexpected, ye know."

In these declining days of a venerable form of faith, when many things are remembered that were once believed by the true and the good, "but remembered with a smile as belonging to the past," it has been asked if we Unitarians have any further duty or vocation. The question misconceives the nature of truth and the idea of our time. It misconceives the nature of truth in assuming that religion is a settled fact and not a moving spirit; that now we have come to the Mount of Transfiguration, and we will build

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three tabernacles and appropriate the divine glory to private use. It is the old weakness for concluded fact before the Spirit of Truth is come, unmindful that the ever-flowing fountains of religion are in the mountain fastnesses of reason and the moral consciousness, and only superficial and short-breathed powers try to appropriate it as their own. It misconceives the idea of our time, inasmuch as it forgets that there is no longer any such thing as external authority in religion, and the appeal to the inner convictions of the soul is the only divine credential. To say that men who have believed this and proclaimed it have now no vocation, is simply falling back into the old rut, that religion is once more finished and we are going to have an easy time. Whereas religion, in view of the ever-increasing complexity of life, has a harder task laid on it than ever before. To give spiritual help to men, it must be spiritual, and no longer think to win the soul by storming the senses, or to shirk its own responsibility as a teacher under cover of a text-book. If any man thinks that Unitarianism is to be the formulated faith of the future, he knows not the spirit that he is of; and if, in this time, when religion must come forth and ask no favors of the world or men, and seek no protection, but take its place with reason and divine philosophy, any man asks if Unitarianism has lost its vocation, surely the Spirit of Truth has not come to him. The concluded fact, the finished truth, still haunts him, and no glories of the advancing God.

"Now, unto Him that is able to do for us exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Jesus Christ throughout all ages, world without end. Amen."

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WHAT NEW ENGLAND CONGREGATIONALISM REALLY MEANT.

BY REV. JOSEPH HENRY ALLEN.

I IMAGINE that the motive of this essay, which the Committee have somewhat suddenly demanded of me, is the old feeling we have had of a certain weakness in our denominational position; at least, a conviction that the Unitarian body would mean more and do better work, if it had a clearer notion of the ground it stands on and the opportunity before it. In a way of our own, our ideas have always been large enough, if not always sharp and clear enough; and we have never been backward in expressing them in the largest language at our command. We have honestly tried to march with the spirit of the time, and to interpret the foremost thought of the time. Our consciousness of this has led us to use a good many expansive phrases about our attitude and our work, which contrast oddly with the modest schedule of names and operations in our Year Book. I can easily conceive that our friends of the Roman persuasion, our friends of the Anglican or Methodist persuasion, and even our fellow Congregationalists, who claim to have a more orthodox tradition than we, should think a little derisively of this circumambient talk of ours, and throw in our faces, now and then, the contrast between the breadth of our assertion and the leanness of our result. But we have learned to put up meekly with such scoffs as these; conscious, as I said, of the honesty of our intention, taking very much to heart what is noble in our religious ancestry, and fully resolved upon doing our own work and not another man's.

The weakness I have spoken of (if it is one) has been often and rightly traced to the notion, which has slowly grown upon us, — as it has upon the Protestant world in general, — that religion is a matter of opinion and feeling, not a matter of out-door business, social and political as well as ecclesiastical; so that we, to whom the ecclesiastical life has grown very attenuated and thin, have greatly relaxed our grasp on the organic part of religion itself. I shall not stop here to analyze or to criticise this mood of mind that we have fallen into, but only to say that the notion just spoken of, like all other notions, has a curious pedigree of its own, which it is worth while to look back upon for a moment, — not as a thing of antiquarian curiosity, but because it will help us, as nothing else will, to know just how and why we are standing as we are to-day.

In general, I think it may be said that the *subjective* rendering of religion (to use the convenient cant term of the day), with the relative

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weakening of its objective side, dates from two very important and contemporary events in modern history; namely, the failure of the Puritan Commonwealth in England, and the religious peace which followed the Thirty Years' War. I am not going to trouble you with an historical disquisition, but wish merely to get a point of departure near enough and accurate enough for our present purpose. It is true that Lutheranism at the start was intensely introspective and personal; but it almost instantly put itself in arms, and within a year of Luther's death began to fight fierce battles for its political existence. It is true that Calvinism at the start was almost purely speculative and logical; but the first century of its life is best known to us by the wars of the Huguenots, the deliverance of Holland, and the embattled "Solemn League and Covenant." Only when the great tragedy of a century of religious wars had passed away, when the attempt to make England a Christian Commonwealth had resulted in the military lordship of Cromwell, close followed by the compromises, the statecraft, and the cynical tyrannies of the Restoration, — only then did the religious life of great Christian populations retreat inwardly upon itself; only then was a meaning invented for the phrase "Kingdom of Heaven," which carried its realization over into unseen spheres, and frankly left the policies of this present life for Mammon, Belial, and Moloch — wealth, pleasure, and force — to share among them.

Our New England Congregationalism — that from which the Unitarian movement in America was a perfectly natural and healthy offshoot — dates from a time a little before the great historical crisis I have spoken of. At that time faith in the visible kingdom of Christ upon earth was as intense, vivid, and fresh as at any moment of Christian history. A very little learning (quite impertinent just now) would serve to trace the genesis of that faith — from the first proclamation of the Messianic kingdom with its "twelve thrones" — through the "New Jerusalem" of St. John; through Cyprian's "State within a State;" through Augustine's ideal "City of God;" through the splendid political conception of an "Empire Church," that grandest and most disastrous illusion of the Middle Ages; and so, from successive failures, through the crisis and struggles of the Reformation. What I would have you bear in mind is that all these historic interpretations of the Christian gospel agree in one point: that it is the business of the Church to regulate those outside and carnal things of human life, — politics, industry, and trade, — quite as much as to inspire devotion, instil belief, train the private conscience, and put the soul in a frame for heaven. The Church may have criminally erred or grievously failed; but never, till after the great fight of the Reformation, did it concede to that trinity of Antichrist, the world, the flesh, and the devil, the actual governing of a Christian state.

That, I say, was the faith which New England Congregationalism started with. The Pilgrim Colony went forth, as John Higginson said at Salem, "to practise the positive part of church reformation." What this

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meant we see in its acts. The first of those acts was purely political. It was that famous act on board the "Mayflower," in which, say the colonists, "We doe covenant and combine ourselves into a *civill body politike*, for the better ordering and preservation and furtherance of the ends aforesaid; and by vertue hereof to enact, constitute, and frame such just and equall Lawes, Ordinances, acts, constitutions, offices from time to time, as shall be thought most meet and convenient for the generall good of the Colony; unto which we promise all due submission and obedience."[1] The organized body which passed this act was the Church that left Leyden for that end, under its "ruling elder," William Brewster. Church and Colony were simply two names for the same body corporate. As we are told, "the Town was also the Church." That it was a devout and godly Church there never was any doubt. Brewster, its official head, had, we are told, "a singular good gift in prayer, both public and private, in ripping up the heart and conscience before God, in the humble confession of sin, and begging the mercies of God in Christ for the pardon thereof." His way of life was truly apostolic, and might rival that of Paul: "He was no way unwilling to take his part and bear his burden with the rest, living many times without bread or corn many months together, having many times nothing but fish, and often wanting that also; and drank nothing but water for many years together, yea, till within five or six years of his death," thanking the Lord, when reduced to a starvation diet of oysters and clams, that He "had given them permission to suck of the abundance of the seas, and of the treasures hidden in the sand,"[2] naming his children by such names as Love, Wrestling, Patience, and Fear.

But how far was this true Christian Church from even the feeblest ecclesiasticism! For nine years or more, *it had no pastor:* it was purely a lay organization. For two or three years at first, it is thought, the apostolic Brewster, that man of so fervent and humble piety, — who, in humility of spirit, would not consent to be ordained as pastor, — may have been prevailed upon to comfort and serve his fellow-colonists by administering himself the sacraments of the Church so dear to them; but for this he was sharply taken to task by their recognized pastor, John Robinson, who wrote to him from Leyden, in his hard, logical way, pointing out the "opposition" between a *ruling* and a *teaching* elder, and holding that he was incompetent to the latter office, while its exercise was "not convenient if it were lawful."[3] And, for the long deprivation of six years that

[1] Some threats of insubordination, it appears, had already been given out. "Their servants, who had not been members of the Leyden congregation, but who for the most part had been gathered up in England, seemed to anticipate a perfect freedom from the restraints both of law and government. . . . Some of the inferior class among them had muttered that, when they should get ashore, *one man would be as good as another*, and they would do what seemed good in their own eyes."

[2] I take for granted that "land" is here the fault of some transcriber.

[3] "Now touching the question propounded by you, I judge it not lawful for you, being a ruling elder, as in Rom. xii. 7, 8, and in Tim. v. 17, opposed to the elders that

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followed, the Church was content to "suffer inconvenience and reproach" for its lack of spirituals, stanch in the faith by which it laid a strong hand to temporals. The pious colonists did not scruple, when the need came, at any task of necessary defence, even to the enrolling of their little army. They had strict laws of public justice, with magistrates to put them in effect. Their rules of civil order and their penal code were built upon their best understanding of the ancient Scripture. And once, in September, 1630, when an unruly member (John Billington, of the "Mayflower" company) in anger or malice had slain another, being in doubt whether their charter from King James gave them authority to deal with crime of so high a grade, they found a higher law in Genesis, and logically carried out their theory of church discipline to that extreme act of righteous judgment, — hanging the guilty man by the neck till he was dead!

These two features of that primitive New England Church, its lay administration and its civil jurisdiction, we should keep in mind as guiding lights, if we would understand our own historical antecedents or look to find strength in keeping with our proper tradition. For, as is well known, the ecclesiastical structure of the New England colony was exactly co-ordinate with its political structure. "The Town," as I quoted a little while ago, "was also the Church." And "the town," it is added, "exercised all those functions of government which are now performed in towns, counties, and commonwealths." In 1631, it was formally enacted that "noe man shalbe admitted to the freedom of this body politicke, but such as are members of some of the churches within the lymitts of the same;" and the condition of church membership is that he "declareth the worke of Grace in his soule." Still there is the same extreme jealousy of ritualism and sacerdotalism. The call to church was not by bell, which sounded of superstition, but by "drum, shell, or horne." The dead were laid in their graves in silence; and it is declared that such offices as marriage and burial "bee no ecclesiasticall actions proper to the ministrie, but are civil acts, and so to be performed; . . . the tying of these things unto the ministers, as ministeriall duties, is a meane to confirm the popish error in the one, that marriage is a sacrament, and in the other that prayer is to bee used for the dead or over the dead." "The term Independent we approve not," say these stout republicans. Congregationalism means not independency, which runs out so fast to mere radicalism and license, as with stiff-necked, impracticable Roger Williams,[1] and eager, disputatious, ill-fated Ann Hutchinson: it means a sober Commonwealth of associated churches, fast bound in one "civill body politike." Its constitution is

teach and exhort and labor in the word and doctrine, to which the sacraments are annexed, to administer them, nor convenient if it were lawful." — *Letter of Robinson to Brewster.*

[1] He was not banished as a heretic or dissenter, but because he "broached and divulged divers new and strange opinions against the authority of magistrates, as also writ letters of defamation both of the magistrates and churches here."

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carefully defined in 1648, in that *magna charta* of an ecclesiastical estate, the Cambridge Platform, — the year, let us remember, of the surrender of Charles I. to the victorious Commonwealth; the year of the treaty of Westphalia, which closed the century of religious wars in Europe.

Of course, the spirit of the age, and in particular the secular temper of the great reaction that followed the stress of battle, had its way with the Puritan Commonwealth of New England. "Doth not a careless, remiss, flat, dry, cold, dead frame of spirit grow upon us secretly, strongly, prodigiously?" So asks sadly a minister of the good old time in 1669. Seven years before, the compromise known as the "Half-way Covenant" had been forced by change of circumstance upon the reluctant churches. Ten years later, a synod directed by Increase Mather vainly remonstrated against "men of known unregeneracy sharing in the tremendous mysteries of the Lord's Supper." Vainly, in 1700, it was hoped to stay the degeneracy by the scheme of a "National Church" with recognized ecclesiastical authority; and, a little later, that associations, consociations, and councils might haply revive the waning influence of the clergy. All this, thinks the radical John Wise, pioneer of democracy in New England, writing in 1715, — all this "smells very strong of the Infallible Chair, . . . smells of the Pope's cooks and kitchen where his broaths and restorations are prepared." "That great and terrible beast," he adds, "with seven heads and ten horns, was nothing else, a few ages ago, but just such another calf as this." And Samuel Mather, writing in 1738, in the fresh flood of the Great Awakening, says, echoing the protest of that young democracy, "Let the churches not blindly resign themselves to the direction of their ministers."

From the examples now given, we may infer these two things: first, that New England Congregationalism really meant, in the beginning, the creation of a Christian State, governed in some special sense by the Law of the Lord, as then interpreted, — that is to say, that its function was full as much political as it was doctrinal or ecclesiastical; and, secondly, that that function was exercised not alone or chiefly by its official minister, — a view which was watched with sharp jealousy, as savoring of popish error, — but by the entire body of the congregation. Its one great error was in thinking that a single narrow type of life would serve all social ends; that the best lawyers, judges, and magistrates, and the safest holders of the ballot, were always to be found among those who could "declare the work of grace in their souls," — an honest error, that led to those trying experiences with "men of known unregeneracy," and with Quakers, who bore their testimony at inconvenient seasons; an obstinate error, which yielded very slowly before the carnal temper of the Restoration.

But we ought to hold this secular gospel of our fathers in great respect. And we ought to understand what deep marks it has left, if not upon our own generation, at least upon that immediately before us. Under the dispensation of which I have attempted to hint but a single feature, the

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corporate unit, in Church as well as State, was that New England *town-system*, which is well understood to be the type and corner-stone of our American democracy. In Massachusetts, down to 1820, the Minister was elected and maintained by the Town acting in its corporate capacity, — just as much as its system of public schools or its petty municipal police. Whether we are the better or the worse for having outgrown this identity of Church and State, I do not argue here, but at least we should not fail to see it as it was. I may be pardoned for illustrating it by a family group of names.

John Hancock — father of that liberal benefactor Thomas, and grandfather of the John of Revolutionary memory — was a country minister in the town of Lexington; often called "Bishop" Hancock for the composite function he wisely exercised, as minister, adviser, arbiter of justice, and guardian of the peace, making him in the best sense "overseer" of spiritual things and temporal in that noble town. His wife was daughter of another country minister, Thomas Clarke, of Chelmsford. His daughter's husband was Nicholas Bowes, a country minister in Bedford, of like honorable record. His daughter's husband was Jonas Clark, of Lexington, a name perhaps more identified than any single one of his order with the early heroic passion of our war of Independence.[1] His daughter's husband, too, was a country minister, and so was his; for our apostolic succession runs zigzag, as you see, in the female line. And what may be said of one may be said of all. The country minister was elected by the town acting in its political capacity, and his modest salary was a draft upon the public chest. He was no sectary, but a prudent pastor, leading his people in ways of pleasantness and peace. He was very probably a farmer's son, a thrifty husbandman himself, rejoicing in flowers, fruits, and wholesome crops; his wife, the wise woman of Proverbs, who "worketh willingly with her hands." He was an active leader in town affairs, yet casting no vote therein, but doing more for the beauty and prosperity of the town than perhaps any five men of wealth and business enterprise put together.

This secular side of our church and ministry we should hold in peculiar honor. I believe, not that it shows the way, but that it gives one serviceable hint, of the work by which this organization of ours is to be developed, perpetuated, and made strong. Whatever it may be with our professions

[1] "His small salary being entirely inadequate to the maintenance of his large family [of twelve children], he carried on a farm of considerable size, performing all the labor himself; yet his industry and his devotion to his pastoral duties were unceasing. Living at a time when the office of a clergyman was made peculiarly responsible by the dangers and difficulties of the Revolution, his pen and his tongue were never wanting in support of his country's cause. His house was a favorite resort for the patriots of the day. Here John Hancock, Samuel Adams, and their friends found a safe retreat, where they could in security form those plans which were to save their country, and gain new courage and wisdom from the counsels of their host. At the battle of Lexington, his house was thrown open, and the wounded and dying were placed under the care of his family."

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or our creeds, the real religion of our people, for better or worse, is likely to be largely political and social. Speculative theology and ecclesiastical form have already an *amateurish* air. They are likely to be the by-play which men good-humoredly accept and affectionately or even reverently keep; but they do not spring from the strong depth of passion, they do not call forth the strong force in action, which make religion a real power in the world. The spirit and aim with which we work are to be not scholastic, not antiquarian, not sentimental, not speculative, not technical and theological. Or, rather, they are to be all these, but mainly and primarily that very practical thing which it is to establish the kingdom of God and his righteousness in the out-door doings and relations of men.

The particular tasks by which we are to help forward that divine work, — tasks of education, tasks of active charity, expositions and tasks of social justice, efforts to keep pure the great ideals of political right, — these will be duly set before you by competent hands. It has been my particular business to make it, if possible, a little clearer how these very things are no departure from our elder tradition, but are just in line with what is best in our religious ancestry, are but carrying out the work which our fathers wisely and heroically began.

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OUR UNITARIAN CONGREGATIONALISM: HOW WE MAY STRENGTHEN ITS WORK.

BY REV. BROOKE HERFORD.

THE work of to-day! That independent Congregationalism of our fathers, of which the last essayist has treated, has developed a large group of churches — independent still — which have become differentiated as Unitarian. These churches have become so interested in this special type of Christianity, which has got the general name of Unitarianism, they are so convinced that it is essentially the very Christianity of Christ, and the religion that the world needs, that they feel it laid upon them to do the best work they can for it. And how, out of these separate irresponsible elements of church-life, to weave an effective working force? For we are Congregationalists still, and going to be! We are no more going to go back from Congregationalism than we are going to retrograde from a republic to a monarchy. But how, strong-rooted in this independency, may we unite for our common object: how join hands more effectively; how strengthen our work? — that is the question for us.

Let me first speak briefly of what our work is. It is the more necessary to be clear about this, because it is from some misunderstanding of it that there keep cropping up these discontents with what we are doing, and these cravings for some great change of altogether larger scope and work. From the beginning we have been haunted by this contrast, — a grand sense of what our faith might be to the world, and a curious inability to make it anything of the kind. It was so from the beginning. Our fathers felt as if their Unitarianism was so simple, so reasonable, so clearly the very central thought of Christ, that it ought to sweep the world. So they set their expectations to the scale of a great religious revival. They thought of the solid wave-like spread of such movements as Methodism, and dreamed of a success of that kind for their simple, common-sense Christianity. Why, when Thomas Jefferson heard Channing preach, in 1822, it seemed so clear and so convincing that he wrote: "I trust there is not a young man now living in the United States who will not die a Unitarian!" That is the large idea which has kept haunting us and making us discontented and discouraged in the smaller work which we have been actually doing. And yet that whole idea was a delusion; it was set too high and in a wrong direction. Our fathers left out of account the real nature of their own movement, and the kind of way in which it would have to work.

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There was nothing of a great religious revival in their movement. The Unitarian movement in the old Congregationalism was an intellectual movement among a body of quiet, steady-going, religious churches; and, moreover, not a movement of the impassioned elements in these, but precisely of the calmer and more thoughtful elements. There was no revivalism about it, it was a movement of pure thought, and pure thought could not spread like feeling or passion. That is one thing we have left out of account, and the other is this: that our Unitarian movement was not merely an intellectual movement, but an intellectual movement which had inevitably to be, at first, not a concentrating but a scattering movement, and with all the inherent weakness of a scattering movement. The first word of our Unitarian fathers was, "Think for yourself, and think perfectly freely." Did they suppose that a whole generation would do that, and keep to their first halting-place, and keep together? Yes, I believe that is about what they did suppose; that first position seemed so plain to them! But it could not be. As soon as the real, free thinking began, the scattering began. And to increase the complication, came a period of the most tremendous and brilliant scientific development that the world has ever seen, putting the "previous question" to a hundred things which our fathers thought settled forever! Almost alone among the churches, our Unitarian thinkers faced all this with perfectly open eyes. Of course it involved scattering. Unitarianism began to mean different things to different people. How could there be any close union about it? How could there be any clear, strong work to spread it? Why, it was work enough to hold together! Do you note that in this little Unitarian body of ours we have been trying the first experiment Christendom has ever seen of a group of churches frankly standing for freedom, associating for the worship of God and the following of Christ, and opening their innermost fellowship to all who wish to enter, — without any test of creed, and not trying to smother or exclude differences of thought, but to accept them, and try how much of religious union might still be possible? That experiment was our first work, and it was a difficult one; but we have done it. We have won through its difficulties, its scattering, its weakness. We are beginning to find that if freedom of thought begins by scattering, it ends by uniting. I do not mean that we have come to perfect union, but we have turned the corner of that difficulty; we are more united every year; our differences of thought cause less strain; we are finding ourselves constantly more able both to worship and to work together. That is a grand thing to have done. But that is not all. We have not done the great revival work our fathers dreamed of, but we have done work, and good work. That protest for common-sense Christianity that they started in New England has not covered the country, but, with a curious irrepressible vitality, it has spread up and down the country. We have done something here and something there, as opportunities have come, as groups of thinkers have sought our help. If we have not been as successful as we should like in gathering

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men into churches, we have, at least, widely set them thinking. This sporadic, seed-sowing, colonizing work we have been doing, and on the whole we have been doing a good deal of it. But see! we have been doing it half-heartedly, discontentedly, as if it were not our true work, not anything to be glad and earnest about, but only a poor makeshift until some large, noble way shall appear. And my point is that it has not been a poor makeshift, but our true, real work! Yes, all this that looks so scattered and fragmentary, now destroying, now upbuilding; this setting men thinking, breaking up the old beaten tracks of creed, and showing men the Father and the simple Christ of the Gospels; this reaching scattered thinkers in their isolation, and helping struggling groups of them to draw together into some wholesome church life, — all this is the very work we are here for, only we want more of it and better, we want it strengthening. This strengthening must be largely a matter of closer, heartier co-operation. We are often called a rope of sand. We had to be so at first. Through all that scattering period we could not have kept together at all, except in this loose Congregationalism. But there are degrees in this thing. We have been sometimes twitted as a rope of sand by free religionists who never tried to make a rope out of their sand! Well, we have tried, and are trying more every year. Just as the war drew these United States into the feeling of being a Nation, with a big N, so we have been coming to the feeling of being a Church with a capital C. In that direction lies the secret! So I have no great new plans or schemes to bring before you. It is simply a question each time we come together for these conferences, first, always, how our spirit may be stirred and quickened, but then, how our voluntary organizations may be made a little more effective and outreaching.

Looking then at these organizations as they are to-day, there seem to me to be two important directions in which they want developing and supplementing. The first is this: I think the time is come for a distinct step forward in the direction of distributing and localizing our missionary activity. At present this is almost all concentrated in the American Unitarian Association. The Western Conference indeed looks after a large part of the missionary work of the Western States, and one or two of the local conferences (as in New Hampshire and Suffolk County) attend to the Unitarian work within their own limits, raising separate funds of their own. But, as a rule, the local conferences are simply social meetings for essays and discussion, while all the associated work — of helping weak societies and founding new ones, and generally looking after our larger interests through the country — is left to our one central association, the American Unitarian Association. The work of this association has been well done, — considering its limited means, *very* well done; and still, any central organization has its limits, and it seems to me that the work all over this vast country is becoming too vast to be at all covered by the American Unitarian Associ-

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ation. Some would remedy this by constituting this National Conference a working organization also, but I do not think this would meet the case. We do not want two organizations going over the same ground. Besides, it would weaken the magnificent deliberative value of this Conference. No! what is needed is, smaller centres of missionary activity, intermediate between the American Unitarian Association and the separate congregations; and we have exactly the machinery of these smaller centres in our various local conferences, — only they want to be developed out of mere centres of talk as at present, into what I may call nerve centres of active work.

Now I know that where conferences have thus set up for themselves, the American Unitarian Association has accepted their doing so with a good grace. But I am advocating something more. I want to see the American Unitarian Association adopt this as its avowed policy, and invite and even urge the local conferences to fall in with it. Let each local conference take in hand the common Unitarian work of its own district, raising a new treasury of its own, in addition to its existing contributions to the Association. If in some States or districts more needs doing than the local conference treasury could provide for at first, it might be assisted by the Association; but even in these cases I believe it would be best for the national association distinctly to help through the local one, thereby strengthening and encouraging the local givers and workers.

But how would this affect the Unitarian work throughout the country; and especially would it not weaken the support given to the Association? I am convinced that it would very greatly strengthen our general Unitarian work, that it would call out both more interest and more money for it; and I believe, moreover, that the Association itself would also be a gainer! People will always give more to help concrete objects right at their doors, cared-for workers who are their neighbors, than they will for even larger abstract organizations administered at a distance. I have seen this all my life, and I can illustrate it most curiously from my experience of exactly this local Unitarian working, both in England and in the West.

I wonder if you are aware what a curious parallel our English Unitarian churches afford in this very matter. We have about three hundred and sixty effective congregations in the British Islands, about the same number as in America. In each country we have a similar central organization, — here the American Unitarian Association, and there the British and Foreign Unitarian Association, — formed, I believe, though without any pre-arrangement, in the same year, and I think on the same day. They have both done the same kind of work for the body at large in the two countries, under the same kind of devoted management which has tried to make every dollar — or pound — do the work of three! But here is the difference. In England there had long existed a number of local meetings, about like our local conferences, — friendly gatherings for a sermon and a collation. Now, some twenty-five years ago these almost universally reconstituted

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themselves exactly in the way I am proposing here; they became little separate local missionary societies, each raising its own funds from its own group of churches, and taking in hand the Unitarian strengthening and extension work in its own district. To these local unions the British and Foreign leaves the whole denominational work of their respective districts; only, where that work is larger than the existing churches can carry, the general association still does not touch the work itself, but aids the local one with a grant of funds. Now see how this has practically worked. The results are small enough, indeed, for our English churches are largely composed of the artisan class. But still, this little change has led to an entirely new development of missionary working throughout England. And mark this: every district has not only gathered and utilized a new band of local workers, and raised for their work far more than it ever raised for the national association, but in every case its contributions to that national association have in some cases been increased manifold. Just let me give you one or two instances in those districts with which I have had personally to do. Thus the North Midland District, after it organized for its own missionary work, raised six times as much for this as ever it had contributed to the Association, and also kept increasing its contributions to this, till it now sends three times what it used to do. Take the West Riding of Yorkshire: it raises seven times as much for its own work, and its contribution to the central association is half as much again as formerly. The Northumberland and Durham Mission now raises eleven times as much for its own work, besides quadrupling its annual support to the Association. And the last I will mention shall be my old city, Manchester. Twenty-five years ago Manchester, from its six or seven churches, used to send to the British and Foreign Unitarian Association a sum so small that I do not like to specify it, and that was all. But when these churches set up a Manchester District Unitarian Association, not only did they at once begin to raise twelve times as much for their own district work, but that small contribution to the central association kept steadily increasing till it is now sixfold what it ever used to be.

I know that England affords no adequate comparison for America. One day in one of our Chicago public schools a girl was set to draw a map of Europe. When criticisms were called for, one of the class held up her hand. "What is it?" said the teacher. "If you please, teacher, she has left out the British Islands!" "Oh," said the teacher, "I believe I did not say anything about putting in the islands!" I ask your pardon for drawing a lesson for this great continent from one of the "unconsidered trifles" of geography; and still, you know, the very difference only makes this particular point more forcible. Because, if even in so small a country one central association cannot do the work so well itself as through a number of local agencies, still more must it be so in a vast country like this. Why, this was exactly how I found it out West. In Chicago it was easier to raise five hundred dollars for the Western Conference than one hundred

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dollars for the American Unitarian Association. And even the Western Conference found the advantage of still further distributing and localizing its own work! I was Treasurer for the Western Conference for several years, and saw just how the thing worked. I found just the same difficulty in getting in our more distant contributions that Mr. Reynolds finds in regard to those for the Association. What did we do? Led by Brother Jones, we began to urge our affiliated local conferences to set up for themselves. Some of them did so, and mark the result. I used to receive from Michigan for the Western Treasury about one hundred and eighty dollars a year. As soon as Michigan set up to do its own work it raised four times as much, and, aided by the American Unitarian Association, has kept in the field a State missionary of its own. Or, take Iowa. I used to ask the few congregations there for fifty dollars a year in all, and generally got half of it. The second year after Iowa set up for itself, it had a State missionary of its own in the field, and in one year had raised and expended on its own missionary work $1886!

Now, what do all these instances mean? Simply, that to strengthen our Unitarian work the time has come for it to be distributed and localized. The work, and still more the need of further work, has become too vast and complicated to be any longer covered by our central association. I know that the Association does not actually discourage these State or county conferences from setting up for themselves; but it hardly encourages them. Many of its supporters, even more than its officers, look askance on any such proposal: when I have heard it mooted at local conferences it has been opposed as a dividing of our strength, and a disloyalty to the Association; and even where it has been carried out it has been looked coldly on by some, and so has not had a fair chance. Now I propose that this should be distinctly adopted as the policy of the Association, — distribution and localization of missionary work, and every local conference urged to become a working association. They may all be connected with the American Unitarian Association, — the more closely the better, — but still so as not to lessen the feeling of local responsibility. If this could be done, I am persuaded that a vast deal of work would be done, and money raised which now is not reached at all; and meanwhile the American Unitarian Association would do a more really national work, taking the place of general counsel and supervision, fostering and unifying all this local effort, where necessary helping it from the general treasury, and only touching the detailed administration — but there more strongly than ever — in those parts, like the South, and the Pacific slope, where our churches are too few for effective co-operation.

The other practical suggestion for the strengthening of our work is the formation of a Church Building Loan Fund. I fear some think our church-building enterprises in new places have not been a very encouraging part of our work. Often, too much has been attempted, and crippling debts

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have been incurred. I have heard men say that they would give thousands for men, but not a cent for buildings. Yet, after all, there is nothing so likely to give a mission movement permanent root as to provide it with a home of its own. These mission services in halls are not favorable to quiet, constructive church work and worship. Mr. Jones tells me there are twelve live mission movements in the West to-day, already actively begun, suffering for want of church buildings of their own, and a score of others where societies could be formed at once in church buildings, but the people will not start in any room procurable. Now, I do not think there is any unwillingness on the part of our people in the more settled places to lend a hand in such enterprises. They feel that in those new Western towns, where the people are struggling for a living, fighting along the skirmish line of our advance on the forest and the wilderness, it is pretty hard for the little local group of friends to raise the whole funds for a church building among themselves. But we want some systematic way of getting the needs known, and apportioning the help to the real circumstances, and furnishing it in the most helpful way. At present there is a great deal given, but irregularly. If there is some one in a new mission congregation who has friends East, they may probably send a good deal of money; and half-a-dozen other places, really more needy, may get nothing. And it is nearly all given, at present, personally, without any supervision over plans, or trust deeds, or the residuary application of the property in case the enterprise falls through.

Now, it is in all this that would come in the value of a Church Building Loan Fund; and it would be an immense strengthening of our work.

I have been especially impressed with what might be done in this way by finding how our Methodist Episcopal friends faced and solved this very problem. They used to have exactly the same difficulties, only on a far larger scale. So they organized what they call their Board of Church Extension to manage the whole matter. This board work in three distinct ways. The way I am most struck with is a loan fund, by which they help the building of new churches by loans, with or without interest as the case may need, but loans secured, looked after, and reclaimed when due, in a regular business way. Out of this loan fund, absolutely nothing is given; but the board take charge of gifts for churches that need more than loans, and use both gifts and loans most powerfully to stimulate local zeal and liberality. Then there is a third way in which the board help. They publish an admirable illustrated catalogue of church plans, with accompanying working drawings. These plans are suitable for just such new frontier enterprises, from the smallest frame room for a cross-roads hamlet, to cost $400 or $500, up to quite handsome buildings for the new city that thinks it is going some day to be a Chicago. The way the whole thing works is this: Some small Kansas society want a church, and say they can raise $1,500. But they want a $5,000 church. They apply; and, after full inquiry and consultation, the board very likely say: Come, make it $2,500;

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and, if you will do so, we will give you $750, and a friend in St. Louis that has heard of you offers another $250. That is $1,000 clear. And we will further lend you $1,500, if your leading men have faith enough in the enterprise to back the notes and to pay it back in instalments extending over so many years. But all this must be on condition that you counsel with us about the building, and that it comes to us, if ever you let it go.

Now see what they have accomplished by this! During the eighteen years they have been working, they have had given them and donated outright to new churches $1,500,000. Then their loan fund is $507,000; but, of this, it has been so shrewdly and carefully managed, $303,000 has been already received back and loaned again to new applicants. With these amounts, they have, in all, helped about forty-three hundred and fifty new churches to struggle into being. Think of it! In the last four years, they have thus opened sixteen hundred and seventy-one churches, — about four hundred and twenty every year, — one new church every day and two on Sundays and holidays.

Do I suppose that we can do anything like that? Not to the same extent; but we can apply the same wise, kind, careful system, and I believe that, if we did, it would appeal just as strongly to the sympathy of our older churches and be just as stimulatingly helpful to our new ones.

What I would suggest is, that our American Unitarian Association should take this matter up as a distinct new department of its work, set apart $25,000 as the nucleus of such a loan fund, appeal to our churches for gifts and bequests to raise it to $100,000, and have the whole matter put under a specially selected committee. This committee should systematically look into the needs of these new churches, put them before our people, encourage them to make gifts for them, and, most important of all perhaps, they should keep in the field an efficient, business-like, church-building secretary, who would be worth as much as the fund, and whose business it would be to confer with the people, and help, foster, plan, encourage, and economize in their new building schemes.

One more thing about it. There is one thing in which I would like to see our "Church Building Fund" different from any yet started and from any likely to be started till we are a good deal nearer the millennium. I would have it empowered to help not only in building Unitarian churches, but, in small new towns, in building Union churches. Have not we all seen how one of the scandals of modern Protestantism is the multiplication in villages of small, shabby, half-kept church buildings, half-a-dozen for as many sects, and sometimes not one of the six used regularly? Do we want to add to that folly? Why should not we Unitarians, on the same principle on which in the South we have worked for common schools, take the lead out West in working for Union churches? Would n't it be a noble thing for our agent to be able to go into a little new shanty town and say to the people, See! you need a church, and we will help you to build one; and we will not insist that it must be a Unitarian church, only that it

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must be a Union one, and free to our preachers in turn when we send them round? Do you ask, How would you provide for the community out-growing such an arrangement and wanting to have separate churches? Easily enough. Simply let us reserve the right to take the Union church ourselves, on paying back all the gifts contributed by members of other churches. That would be a fair offer at the time, and in a few years a good business speculation. Why, by the time the shanty village of three hundred people has grown into the little town of three thousand, that first little Union church, after everybody had been paid back, would be worth double its first cost for the land alone! There is religion and business hand in hand, as I, for one, believe they ought to be. And so I believe that, with such a Church Building Loan Fund well managed on these nobler lines, it would be possible for us, without the risk of a dollar, to try what might be one of the very noblest and most Christian experiments of our day. I do not know that it would succeed. I would leave our Fund open to help in either way. But I do believe it would attract the interest of our people far more than a fund absolutely limited to building Unitarian churches.

There, friends, these are the two special ways in which, as I look at our work to-day, it seems to me to want strengthening: 1. The development of all local conferences into active working bodies; 2. The formation of a Church Building Loan Fund.

About this latter, the Building Fund, I do not suppose there will be any difference of opinion: about the former, the encouraging the local conferences to set up as working organizations, there probably will be. But it is just as sure to come, and I want to see our Association take the lead in encouraging it. I believe that by so doing it may place itself at the head of a larger, stronger movement than ever before. And then, with our individual churches strong in wholesome, living worship and activities, with every district or State organized to do its own united work, and with the Association as the strong, constant heart of all, and this National Conference as our great occasional deliberative council, I believe that this old, free, separate Congregationalism might be knit into an effective body, free still, and as strong as the need of the time and the call of God.

After all, the real, everlasting spring of power is within, in that old consecrated individualism without which the best organization can be only like a cumbrous machinery ground by hand. So what we most of all need is to do everything we can to deepen the spirit of worship in our churches, and to revive the old personal and household pieties. We want to do a little more earnestly just the common work that we already have in hand. We want every Sunday's service making a little more of a live thing, both by preacher and by people. We want every Sunday School making a little more of a bright, happy place that the children may be glad to come to. We want every sewing-circle, every educational class, every pamphlet or post-office

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mission working up a little more to its best. I think it is so with us to-day as never perhaps before; and therefore it is that I dare to speak of larger work, and to call you to take the next onward steps of power and growth. For I do believe all that the most enthusiastic can say of the mighty work that waits in this new great growing world for such a faith as that which God has showed us! But God's kingdom is to be not so much by coming as by becoming, and not by new great schemes, but by the little, onward steps of faithful, patient service.

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REMARKS OF THE REV. THOMAS R. SLICER, OF PROVIDENCE.

In opening the discussion of the two papers on Congregationalism, Mr. Slicer said that he found himself in emphatic disagreement with certain parts of Mr. Herford's essay, and also, happily, in cordial accord with other parts. He had had large experience with a loan fund in his earlier ten years of ministry in the Methodist Church, and was in hearty agreement with Mr. Herford's proposal. But this fund should not be raised by a few persons, but by a regular contribution of the churches year by year. The Unitarian Church is the most generous church in Christendom. Some four hundred and fifty thousand dollars have been contributed to the general purposes of the Association. That makes an average of $128 per church, reckoning the churches as 350. We laud the magnificent generosity of the Methodist Church, but at one of their largest contributions the average was only $65 per church. The burden of contribution falls with us, however, upon our richest people. We work our rich men as though they were a mine warranted never to be flooded and never to give out. That is all wrong. They do not say so; their interest in Unitarian principles prevents them from saying so. If the giving could be distributed, if there could be found two hundred churches that would give an average of fifty dollars a year, there would be instantly raised ten thousand dollars for such a fund. Chaplain McCabe hit upon an admirable plan for raising such a fund. He said that there were a great many people, old men and women, in the Methodist Church, who thought there was nothing like their church. These people had a few thousand dollars invested at small interest. He persuaded many of them to let him have their money, paying them much more interest than they had been receiving. In this way he raised half a million dollars for the church extension fund.

As to union churches, Mr. Slicer did not believe in them. He thought no one who had ever had to take his turn in the use of a union church would ever vote to establish them.

With reference to the independence of the local conferences, although he believed in them and that they should be made efficient working bodies, he did not wish to see anything that should deflect the tide of influence that comes from the American Unitarian Association. He thought that should be the chief object of interest, and the local conferences subservient to it.

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DISCUSSION OF RESOLUTION ON STATE MISSIONARIES.

Rev. Charles G. Ames, in discussing the question of appointing State missionaries, said: "I think we have never taken any action looking more definitely and practically toward doing something worth doing, than what this resolution recommends, — that is, in a general way. But when we come to try it, we shall perhaps wish the system might have been left more flexible than the definite appointment of State missionaries, or bishops, by every conference, might imply. For I have apprehensions on one point; that is, that it is going to be very difficult to find the bishops. I think it will be easier to find the money and the States where they are wanted, than to find the men who can be spared from existing work. The selfishness of the average parish is what stands in the way of there being many more parishes. Very few are willing to spare the minister they love, for the sake of the cause they ought to love a great deal more.

"A single instance shows what may be done. I knew one parish that voted to release its minister from the second service, if he would use the time for missionary work. They were willing to give up the second service for that purpose. To tell the truth, they did not greatly care for this service themselves. He went into a near-by city and hired a hall and started what has since grown into the Spring Garden Society. That society owes its existence to the aforesaid action of the Germantown Society.

"I think it important to break up the parish monopoly of ministers. I do not think a society has any right to the whole time of such a man, for instance, as James Freeman Clarke. He thinks so to, and so does his society; and so he goes a good deal, and his pulpit is supplied by other men. There is no howling or growling; and Mr. Clarke, therefore, gets a chance to be quite a travelling bishop. The same thing is true of the South Congregational Society. You hear of its pastor in various places, and sometimes in several places at the same time, — on this planet, and in other parts of the solar system, for all I know.

"What is wanted is a great deal more of this. I want to break up the monopoly of the parishes. Where it can be done, we want to hire an entire man and put him into the field; but when this is not possible, I want the State or local conference to utilize the fragments of a man. We want to employ the whole missionary force there is in the Unitarian body for the good of mankind. We do not care so much for the name,

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but we ought to care a great deal for the holy thing we mean. I want to see the parishes prove their willingness to share the necessary sacrifices by lending their ministers; and by putting into the hands of the American Unitarian Association the means to pay for the services of such men as are needed, and to take them whenever they are wanted. Then, if any man in our whole body can be put to better service than where he is now, no parish or personal selfishness should stand in the way of the greatest good to the greatest number; and that means a new departure.

"I have had a bad dream. I dreamed there were one hundred and twenty apostles and disciples in Jerusalem. And they said: 'We are sitting in heavenly places; let us stay here.' And they arranged a beautiful upper room, with one hundred and twenty cushioned seats, and thought they would have a nice time singing hymns and listening to inspired speeches from the Twelve. It looked as if Christianity would never be heard of outside of Jerusalem. But presently there broke out a great persecution, — a blessed persecution; for the devil outwitted himself, and the believers were scattered everywhere, preaching the word.

"I have taken my part. I advance as a persecutor of the parishes. I demand the liberation of the apostles in Boston and vicinity, and that they be sent forth to the various parts of the earth."

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UNITARIAN CHURCH PLANTING: THE RIGHT SEED.

BY REV. JAMES FREEMAN CLARKE, D.D.

I HAVE been requested to read to you a paper on the following subject: "The Right Seed to be used in Planting Unitarian Churches."

If custom did not blind us to all wonders, we should stand amazed before the mystery of a seed. I hold two in my hand: one, we will say, is that of an apple, the other is an acorn. As I look at the two, I ask, "What is there which is so inevitably connected with one that, if I plant it, and it grows, it will certainly develop into an apple-tree, with the roots, trunk, bark, wood, leaves, flowers, fruit, and seed of an apple, and the other as necessarily into the wood, bark, leaves, flower, and fruit of an oak?" There must be something, — some power, some element, some principle; but science does not detect it, the most powerful microscope will not show it, no chemical analysis will separate it. But, for tens of thousands of years, this principle of life will pass on through generations of seed, plant, and fruit, maintaining its unerring law. We call it the Law of Heredity; but that is only a phrase, it explains nothing: it is a mere statement of the mystery, not its solution. It is only saying in a new form, "To every seed its own body."

This quality of the seed was taken by Jesus as an illustration of the word. Every word is a seed, each bearing fruit after its kind. As a man sows, so shall he reap. Plant sophistry, and you reap falsehood: plant selfish and worldly axioms, and you reap a crop of corruption. Hence, the responsibility and also the opportunity of those who go forth to sow. The duty involved is not only to see *where* they shall sow and *how* they shall sow, but also *what* they shall sow.

The more definite and distinct the purpose of any Church, the more certainly it will grow in that direction. Vagueness is fatal in preaching. Some denominations believe that men are saved by sacraments, by being enveloped in a ritual, trained in fixed ecclesiastical habits of thought and life. They speak to the conscience awakened to its needs, and say: "Come into our Church, and we will take charge of your soul: we will put you under such influences as shall keep you safe in time and eternity. The Church, your dear mother, will watch over you and take care of you, and save you from all anxiety and all danger."

Another class of teachers insist on Orthodoxy. "Believe this creed: keep it in your mind and heart, talk of it as you rise up and sit down, as

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you go in and go out. It will keep your soul pure, your purposes solemn, your heart in the fear of God."

And still another aims at producing a certain definite experience. "Repent and be converted, come to Jesus. Be washed in the blood of the Lamb. Submit to God's will. Give your heart to him. When you do this, you pass from death to life, and are safe."

Each of these seeds grows up into its own body, — one into an ecclesiastical church, where everything takes a *church* tone, the leaves, bark, and fruit all having a church flavor. Other seeds grow up into *dogmatic churches*, where the whole air is permeated with theology, where questions of orthodoxy and heresy pervade all thought and speech. And other seeds produce revival churches, emotional churches, where questions of experience and states of feeling are always agitated. And each of these grows by drawing to itself all who have like tendencies of thought.

What, now, is the Unitarian seed, by sowing which we shall have Unitarian churches, after their kind, — the bodies corresponding to their seed?

We have failed of a larger growth in the past, partly because we have not had a sufficiently distinct purpose, because our teaching has been too vague and general. We have indeed kept before men the end, emphasizing goodness as the one thing needful, but have not told them with sufficient clearness the way to that end. What all men wish to know is what they shall do to be saved. Other churches give a clear though not always a broad answer. One says, "Come into the true church;" another, "Accept the true creed;" a third, "Go through the right experience." Our answer is often more broad than clear. We say, "Think for yourselves, inquire freely, and test everything by reason; be rational; be liberal; do your duties; live good lives." Our answer may avoid the narrowness of some sectarian tests of goodness. But we have been too much given to preaching generalities; and, in consequence, have fallen into the danger of fighting as one who beats the air.

Is there, then, any distinct way of salvation which is *our* seed; which naturally, easily, and logically accords with all our ideas and methods; which we can and ought to plant wherever we go; and which will grow up into churches which shall be the appropriate body of that seed?

I think so; and I think that, wherever Unitarianism has been successful in organizing and building churches, it has been by adopting this method. I have therefore no new discovery to proclaim, but ask only that, instead of sowing our seed at random, we shall keep a distinct practical aim before our eyes.

When men ask, What shall I do to be saved? what they really mean is, How shall I become good? How escape from my selfishness, my indolence, my vanity, my egotism, my self-indulgence, my habits of wrong thought, speech, and action? Goodness is salvation. Just so far as we are good, we are safe. But we cannot become good merely by being told

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that we ought to be good, or by being led up to a high standard of morality. This is the mistake of those who establish societies for ethical culture alone, omitting religion. It is the error of those who think that, if people are shown what is right, they will certainly do it. The spirit may be willing, but the flesh is weak. Moral essays are not enough. To be taught the true philosophy of life is not sufficient. "Power and aim," says Mr. Emerson, "are the two halves of human felicity." Aim is not enough: we want power also.

Christianity has progressed from the first by a wave movement, by a series of waves or oscillations of religious life. The monastic institutions in the Catholic Church represent such waves of new spiritual power, bringing to those longing to be more pure a faith in God's help. The Protestant Reformation was another wave: so was each movement originated through the Puritans, Wesley, Swedenborg, and others. But every such wave relapses, the spirit stiffens into routine, the method masters the purpose. The Roman Catholic monastic institutions, one after the other, began with soul and ended with body. The Reformation stiffened into dogmatism, Puritanism into frozen creeds, Quakerism into phrases. Every new wave of life melts the old forms, each puts the soul again into the presence of God and his love. Each is a revival of faith in the infinite goodness, the all-blessing and all-blessed presence around and within. Each impulse of spiritual life creates a larger trust in divine things, more of faith in the eternal all-surrounding, all-inspiring Love. As when the coming spring sends down its showers, and all the streams pour into the rivers, and the ice is swept away, so, when a new spring comes to the human heart, the river of God is full of water once again, the cold formulas of thought are melted and borne away by that exulting and abounding river of life. If Unitarianism is to found churches, it must do, in its own way and for the present time, what all the past waves of spiritual life have done in their way and for their time. It must open the way to God, place man again in the immediate presence of his spiritual friend and helper. It must not end in negation and criticism, but make these the preface to a deeper insight into the love of God. To supplant Orthodoxy, it must make men more religious than Orthodoxy does, more prayerful, more full of penitence, trust, holy purpose, aspiration. If it sows the seed which contains these elements, it will build churches: otherwise, it will be an unfruitful tree, cumbering the ground.

This seed, which Unitarians can sow if they will, is faith in a loving and ever-present God, a living Saviour, a continuous law of salvation, — heaven and hell here and now, inspiration as possible to us as it was to prophets and apostles, pardon and peace coming by an ever-working law, not by uncertain or capricious methods. In a word, it will consist in believing and teaching, with a deeper conviction than has ever yet been realized, that "now is the accepted time, and now the day of salvation."

All the revivals which we see around us proceed, and are obliged to

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proceed, on what are strictly Unitarian principles. Effective revivalists must put aside all theories which stand in the way of a present and immediate access to God. They must ignore every question about the true Church, the right creed, human depravity, or divine decrees. They must and do assume that every sinner has power to begin at once a life of faith, prayer, love, and enter immediately into the kingdom of heaven. We, however, have this advantage: that while this teaching is inconsistent with some *Orthodox* theories, it is consistent with ours; and that, while others ascribe the opportunity to a special divine grace, we teach that it exists by a universal divine law.

Summer before last, I went to hear Mr. Spurgeon preach in London. His great church, which is said to seat six thousand persons, was filled full in every part. What was the message he gave which was so interesting? Simply this: "You wish to be good. I know you do. You imagine there is something in the way. There is nothing in the way. You think you need some special help or power. You have it now. Why not then consent to drop your sins, and be filled with the love of God now? Come! Begin a new life at once, to-day, and here, by receiving pardon, safety, happiness, and heaven." That was really the substance of all he said, but that was just what they needed to hear! And that is what Unitarians could say as well as he.

To preach this doctrine and sow this seed requires a *living* faith in God, in man, in ourselves, in prayer, in Christ as the ever-present friend and helper of the race. This faith must strike its roots deep in personal experience, so that we may speak with conviction, not of what we think, but what we know. We must have faith in God as above, around, and within; an infinite tenderness whose depths and heights no thought can explore, but which comes down at every moment to meet the lowliest of his creatures. We must have faith in Jesus as the human revelation of the vast atonement of truth and love, in whom mercy and truth meet together, righteousness and peace kiss each other. Jesus came, a Son of God, a human brother dwelling in the heart of the Father, to convince us of the reality of that sonship which we can all share with him. We must have faith in man, as keeping, amid all his errors and sins, the heavenly spark of truth, an immortal conscience, and an impossibility of finding any content or rest except in devotion to what is good and right. We must have faith in truth, as something more than correct speculation, — as an imperishable power sure to conquer, a reality which will last when the suns and stars pale their ineffectual fires. We must have faith in ourselves as intended by God, not for evil, but for good, — foreordained to be his children from before the foundation of the world, elected and chosen by the very purpose of our creation to rise to angelic heights of nobleness and wisdom. We must have faith that God's spirit is so near that we can commune with him as with a friend at every moment, and find continuous strength, light, comfort in all our daily duties.

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Out of this simple yet profound faith, in which law and love are one, churches will grow as the plant from its seed, — grow up into all that is potentially present in this experience. These churches will be unembarrassed by creed and ritual, but able to accept and use whatever is true in all creeds and all rituals. They may hold to sacred days, sacred places, and sacred books, and yet feel the divine presence in all places, all times, and every true utterance of the human soul. They can join the spirit of conservatism with that of reform, progress with stability, the conviction that this life is divine with hope of a diviner life hereafter. I believe also that we shall not have less faith in Christ and Christianity, but more, as we find God also present in all the other religions of the earth. For we shall learn how human progress advances along a sure line, and how actual Christianity, always so far below its ideal, is yet constantly approaching it by the law of its development, as its founder predicted, "first the blade, then the ear, afterward the full corn in the ear."

> "Thus from the root
> Springs lighter the green stalk, then the leaves
> More airy, last of all the bright consummate flower
> Spirits odorous breathes."

I shall not live to see it; but some day there will certainly be seen a Church of the living God and the living Christ, in which earth and heaven shall be one, time and eternity blended in a sweet consent. If Unitarians are faithful to the light God is sending them, they will have the blessed opportunity of bringing this kingdom near: if not, it will be taken from them and given to a nation bringing forth the fruits thereof.

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UNITARIAN CHURCH PLANTING: THE SOIL.

REPORT OF AN ADDRESS BY REV. CHARLES G. AMES.

Rev. Charles G. Ames said that Dr. Clarke had spoken of the seed; he had been asked to say something about *the soil.* He was as full as Vesuvius, but yet could keep in eruption only fifteen minutes.

The seed is the word of God; the soil the soul of man. The field is the world of human souls. And, after all our amiable concessions to our glorious human nature, it is a world not falsely described as lying in wickedness, and groaning under the curse of its own evils. It is a soil reluctant to receive truth; and yet the soul of man and the word of truth have a relationship to each other by divine appointment. As the earth lovingly receives the seed and causes it to spring forth, so God will cause righteousness and praise to spring forth before all the nations, and all the ends of the earth shall gather of its harvest. In this great faith we are to take it for granted that, as the rain cometh down and watereth the earth, that it may give seed to the sower and bread to the eater, so it will be with the word of God. If it be broadly cast forth, it shall accomplish the gracious purpose for which he sends it.

Yet, eighteen centuries after the great heart of love broke on Calvary, there is not a Christian nation on the earth. But a thousand years with God are as one day, and one day as a thousand years. We too must learn to work on long lines, with his eternal patience and love; and may we be also wise with his wisdom to do the work of to-day.

By the time the thirtieth century shall have closed, there will have lived and died in the United States a population four times as large as the present population of the globe. We are not looking simply to what we shall do for those who spring up and fade away while we are here on earth. We are not working simply for the welfare of the present generation, nor for those in our arms and cradles. We are working for that vast population that comes crowding with the centuries, and that will fill the country between these great oceans, making this land a province of the kingdom of heaven, or an outlying province of the kingdom of hell. We are called on, not to deal with temporary interests, but with interests as vast as the realm of human spirits, vast as eternity.

But to work on long lines, we must begin to do such work as is now possible. That great teacher of religion, who was certainly competent to take into his heart all the ages and all the races of men, did not lose his opportunity to talk with a single unknown woman by the way, to speak

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with fishermen beside the lake, to go about doing good in the little time in which his blessed feet pressed the common earth. Working within limits, let us yet work for that which is boundless and immortal.

There is a vast population even now in America out in search of a religion. Not half the people who are our fellow-dwellers in this land have any religion that they know of. Not half are gathered into any churches, and not half of those that are gathered into churches are gathered in for the finest results. But we, like our friends of other names, are in danger of doing poor work. I confess myself more deeply concerned about the quality than the quantity. Dr. Dewey thought there might be something going on under the name of Unitarianism for which mankind ought to have no respect, and to which they should show no favor. If I wanted to serve the devil, I don't know how I could do it more effectively than to work in with the good seed just as many tares as possible, and then find some shallow, conceited Liberal to sow the mixture in the name of the Lord. We are in danger of taking it for granted that whatever we do, and however we do it, it is going by some chemical or other transformation to come out right. We must stick to the divine business, follow in the divine method, and do the divine work in the divine spirit.

I am asked to speak on the planting of Unitarian churches, and I cannot speak without a flutter at my heart which no one can understand but myself. I have planted five such churches, — three of them on the Pacific Coast, where their places are marked by three short graves; the thought of which moves me with a sorrow akin to that with which I remember the grave of our little boy, who was born and died during those seven years spent in California mission-work. I began this work in 1865, with a roving commission from the A. U. A. It was my part to "prospect" the field, and to gather new congregations. It was easy to draw people together, easy to persuade them to organize; easy to gather the flocks, but quite another matter to find the shepherds. I did succeed in getting for Santa Cruz, San Jose, and Sacramento, ministers from the East; but in two of the cases I wished I had n't. In conjunction with Mr. Stebbins, I helped also to plant a fourth church at Napa. There, and at Sacramento, beautiful work was done for several years, as also by Mr. Cronyn, who went later to San Jose; but for reasons that must be respected, these ministers left, and, in course of time, the four churches all disappeared.

I mention this result of missionary effort with humility and sorrow; but the facts are full of instruction and warning; and not the less because they are part of a more extended record of futility and failure. I believe we can do better than to make good beginnings; we can learn wisdom from past folly.

In every large town there can be found a constituency for a church of our sort; and in many towns such a constituency is ready, waiting and hungry. Where are the fitting men to fill these places? Where are the means to help new churches till they can go alone? We must make a

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modest answer. Even if we cannot take the whole contract of the world's enlightenment and redemption, there are some men whom we ought to set at such work, and some dollars in our custody which we ought to appropriate to pay their expenses.

The Friends, our Quaker neighbors in Philadelphia, have a way of doing that is suggestive: They come together and say, "Here is a brother or a sister, who has a 'concern' to go out and hold meetings. Now that brother and that sister must not take all the burden. We must put together our contributions and make it easy for them to go, because they are going to do our work as well as their own."

Now by the plan of church-planting we have under consideration, we are proposing to act in some similar way, — only, I hope, more comprehensively and more successfully. Let us be systematic in doing good things. Let us put our wisdom, our business sense, and ability into it, and regard God's work as not to be left even to the best impulses which now and then come to us; but take care of it just as we take care of our family affairs, just as we look after our shops and our worldly business. Let us take this burden of responsibility on our souls, distribute it fairly, and make it a part of the business of our lives to attend to it year after year. This year it may be Madison and Des Moines; the establishment of a building fund and of a system of State missionaries; next year we will give another lift and carry the work a little further.

There is a limit to our power, and therefore a limit to our obligations. I have sometimes found it necessary to say to my people: "We must remember there are other demands to be met: the demands of our families, of our own society, of our own community, and especially of our creditors. We must measure our resources and be just to *all* claims, or we shall be disobedient to the heavenly vision. We have a good deal to do besides planting churches. We mean to have a hand in every good word and work, to co-operate with our fellow-citizens in every worthy public enterprise. Nothing is required of a man except what he hath."

Yes, there is a limit to our power. But who of us dares say we have found that limit? Who of us dares say what great things we might expect from God and attempt for God? What we need most of all is the inward inspiration and enlargement, the spiritual qualification, the baptism of loving, practical wisdom, which shall prompt us to do what we can, in the best way we can, at all the times we can, to all the people we can. And we must do it in the broad spirit indicated to us this morning.

Unless our candlestick is to be removed out of its place, this missionary business is to be one form of our work, right on and on, — as it must be a part of the work of the whole Church, — until the kingdoms of this world become the kingdom of our Lord and of his Christ.

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UNITARIAN CHURCH BUILDING FROM AN ARCHITECT'S POINT OF VIEW.

BY ROBERT S. PEABODY.

WHEN you consult an architect about building your church, he at once thinks of your site, your funds, and, more than all, of your wishes. He is thus prejudiced by the restricting conditions of the individual case. It is quite another thing to consider the building of Unitarian churches in general, and that is what I here propose to do.

Perhaps it will not be surprising for a member of my profession to hold that one of the first steps in the building of a church should be the choice of an architect. We might even say that this choice of an architect should precede the choice of a site, so that advice from all points of view may be had on this preliminary subject. But the lot once chosen even a committee find an architect necessary; and so they usually decide to hold a competition and have several sketches made for their church, with the idea that from several designs they can readily choose the best. Could I convince one church committee that from their own side of the question this is a foolish course, I should do something worth the while.

In the first place, an architect's object in a competition is to win, — to get the work to do. There is no other duty or inducement before him. To win, it is necessary to please the committee; and it may fairly be said that this is often a doubtful way of getting a good building. Nothing in the usual training of a business or professional man of necessity makes him a ready judge of design. It may be said that such men know what they like. Do they? Can they recognize the better design in the poorer drawing? Are they sure that what attracts for the moment in the drawing will be lasting? And is not, after all, what they most want, that the building should be scholarly, and continue good, and that in years to come all shall like it? But, even granting skill in the judge, let us suppose that an architect were wise enough to prefer for his building quiet, repose, absence of detail, massive walls. How is he to show this successfully in a drawing, beside rich detail, towers, porches, foliage, and figure drawing? And yet strength, and mass, and reserve, and broad surfaces, and grace, and group are the things that stand good for all time; while, if even well-designed detail suffers as its style goes out of vogue, surely the fussy pinnacles put on to please the hesitating committee-man will soon be distasteful, even

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to him. Depend upon it, competitions are to blame for much showy architecture; and the large perspective drawing, with the church in the background but nimble horses and a regiment of soldiers in the foreground, has captured many a committee.

Now, instead of wasting many sketches, instead of running the chance of misunderstanding drawings, instead of hurriedly choosing designs that are temporarily pleasing but have no lasting qualities, is it not better to act as you do with your lawyer, or doctor, or any other professional adviser, and choose the best thoroughly educated architect you know of, and work up your building in consultation with him? There are enough such men for you to choose from, and there are more every year; and you will do better for yourselves and architecture if you choose from among such by lot rather than by having them compete for you.

Another trouble that besets a committee-man dealing with a competition, and without any professional guide to help him, is the fear of ridicule. There is hardly any good thing with strength and character but what can readily be made fun of. All Souls' Church in New York was early nicknamed the Church of the Holy Zebra. This was thought funny; and because of this ridicule many think it ill-designed. But, really, at the time it was built it was a remarkably skilful performance; and, owing to its lasting qualities, it is still a thoroughly good and scholarly and artistic piece of work. It is a great pity that the campanile was never built and that there is not much more as good work in our streets. Plenty of work deserves hostility, but it is the commonplace only that escapes it; and so it often happens that good designs are set aside with adjectives of derision, and the commonplace or showy prospers. Let us cite an instance of this. Nothing is more desirable for a noble or grand effect in a church than high walls with the windows set aloft in them, but it is often desirable either for economy or simply to gain a picturesque effect to build a church with low walls. No matter how attractive the design, somebody will then say it is "squatty." At this everybody supposes it will not answer. Squatty! Yes, nice and squat. It is just because most of the buildings in England are squat that they are so picturesque. An English cathedral is long, low, and, compared with a French cathedral, is squat. An English cottage, an English farm, or an oak and plaster house, are all squat; and we all think them the most picturesque buildings ever raised. Call it long and low and cosey and snug, but do not be frightened because a thing is squat. It is an excellent quality; and yet many committees, thus alarmed at a word, have raised the walls of a church meant to be low, — and have spoiled it.

Once, however, having chosen your site and your architect, the arrangement of the church next becomes important. Regarding this I would say that, looked at from æsthetic grounds alone, — as a matter of composition, of feeling, and of design, and aside entirely from such advantages as a minister would urge, — it seems to me that the church should be a church from bottom to top, sacred to devotion from foundation to spire. A Roman

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Catholic church is dedicated whenever it is ready for services, and it is used just as any room could be used for the mass and other ceremonies; but, when it is wholly paid for, it is *consecrated*, and the altar, previously movable and temporary, is then put on a masonry foundation to stand for all time in a *church*. Now, I think that our churches should have, not temporary and removable altars which give place to the stage and the stove, but that they should be holy all the time, — in other words, *churches* right down to the ground; and I believe that the social meetings, the sewing circles, the parish parties, should be held in an adjoining structure. It is sometimes cheaper to have these in the basement, but it does not save so very much. On the other hand, the grouping of church and parish building will be attractive outside, and the sentiment of keeping the church sacred to the worship of God certainly is worth something.

The same ideas apply to the ground plan of the audience room. If the church is really but an audience room, theatres and concert halls are our best models. These have grown up out of the necessities of seeing and hearing as the prime and only needs. This is a perfectly legitimate way of looking at the question of building Unitarian churches; and, moreover, grand effects can be thus obtained. I remember noticing this, especially, in a large but cheap galvanized iron church in New York, where the seats are amphitheatral and raised one above another, as in a Greek theatre. As an audience room, it is well arranged for all to see and hear; as a lecture room, it brings every one directly before the speaker; as a concert room, the effect must be grand when the people join in the hymn. But it is not a church. What is there about it to distinguish it from any of the places I name or to mark it as the house of God? If the preaching is everything, if we go to church for the sermon only, if association of ideas is nothing, if kinship with the worshippers of all the Christian centuries is nothing, if worship on our own part is nothing, this is our best plan for a church. But in my experience, not as an architect, but as a man, our churches have, I will not say too much sermon, but certainly too little devotion. There are very many who are unable to master doctrines of atonement and redemption, and who feel that, when trained men differ so vastly about dogma, their own lack of training and knowledge makes them no judges of it. And yet many of these still believe in a God to whom it does them good, in company with their fellows, to confide their hopes and sorrows and joys and fears and faith, and in a Christ whose life and example are the best guide they have for right living. These go to church for devotion as well as for the sermon. It is this desire for a religious and devotional atmosphere that in my experience has taken young Unitarian-bred parents to other communions where the spirit of devotion is more conspicuous, so that, even if their own convictions are not secure, their children may grow up with that respect for holy places and holy things which is less strong now than when we were children.

All this is not architecture; but it explains why I would, in the plan of

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a new church, hold fast to all possible accepted forms and associations, and not be set aside by the too practical committee-man, who wishes every seat as good as the others, at any cost of association, dignity, or beauty. Far from agreeing with him, I think much should be sacrificed to gain brave responses, devout prayer, hearty singing. It is not a brilliant discovery of ours that mediæval churches do not wholly suit a congregational service. The mediæval builders must have known this perfectly well; but they valued other things also; they saw what was gained by effects of distance, perspective, mystery. When they worshipped they worshipped the Lord in the "beauty of holiness." These things meant something to them, and these same things lead us now to make reverent pilgrimages to all the cathedrals of England and the Continent. The cathedrals, the abbeys, the village churches of the Middle Ages, would never have been what they are, would never have had their atmosphere of religion and devotion, if they had not been to their builders sacred places, retreats from the world without, and distinct and different from their habitual surroundings. And for us, too, if what we want is a lecture room, it seems idle to be discussing *church* building. If we want churches, we must build *churches;* and the experience of eighteen centuries of church-builders is not to be idly dropped.

I have dwelt thus on the value of religious sentiment because it is so easily endangered; and it is pleasing to note that most of the recent important churches of our denomination do aim at this church-like air, but it is plain that there are other essentials of which we must not lose sight. If cleanliness is next to godliness, fresh air is likewise a powerful aid to piety. At one of the Moody and Sankey revival meetings in Boston, some inquiring engineers tried experiments on the fresh-air ducts. On closing them slightly, the meeting became torpid, the preacher dull, the audience sleepy. As less air was admitted, people began to leave the meeting, and at a given point a woman would faint. As soon as fresh air was admitted, all cheered up; with more air still the speakers took courage, the hymns were stronger, and, as the outer air poured in freely, we can readily believe that backsliders awoke to their sins and conversions began. Of course, then, we must have fresh air. Of course, we must see and hear well, must have good seating and warmth and light, and with all this the ground plan of the church becomes important. There are ancient examples that might respond to most of these requirements. It has been well said of mediæval plans that "the typical Gothic church plan is an avenue; the typical Byzantine church plan is a central area. The one is arranged along an axis; the other is grouped around a point." These central area plans are excellent examples for us. The church of St. Mark at Venice, for instance, is not far from possessing a good plan for a Congregational church; and there is not a spot on earth that bears more distinctly the mark of being holy ground. We cannot of course have the long, narrow naved plans generally used in England, the "avenue plans" above referred to; nor are columns desirable that intercept the view, and light iron columns that seem too light for their work are worse

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than none. But a wide naved church with wide transepts makes a fine audience room, and gives the "central area;" and galleries in the transepts, if desired, bring the audience very near the speaker, while a row of columns on the inside of the outside aisles may narrow the span and add to the effect. Of our churches, All Souls in New York, the First Church in Boston, the Church of the Messiah in St. Louis, the church in Springfield, and many others, have more or less this type of ground plan, — a type that thus seems roughly accepted as the best to follow.

The really unsettled point in these plans is the position of the choir. In two of them it is beside the pulpit, in one behind it, and in the fourth in a side gallery. In short, there is no agreement as to the right spot. The minister must hold the eyes of his audience, but it is not elevating for the audience to watch four singers in the act. It is difficult not to observe that the soprano is attractive, or we constantly recall the appearance of the bass in "Pinafore." Neither congregational singing in a Congregational Church, nor the singing of men and boys placed in the chancel of a ritualistic church, seems out of place; but, for the half-way measure of a quartette or chorus, the best position is where the music can be given without the singers themselves attracting the attention of the audience, and this is probably over the entrance door.

After considering both the arrangement and the ground plan of the church, there remains, as to matters of design, only the style of its detail to consider. In a small church this may often be reduced to a minimum. Built of shingles or of cobble stones, its mass and shape and group will be better let alone than aided by detail. But a large building requires some detail, and some historical character must be given this detail. No single historical style is essential to the religious spirit. Examples of the most varied kinds can be cited, both ancient and modern, that have all the expression of religion, and yet are Latin basilicas, Byzantine churches, Mediæval and Renaissance cathedrals. Who can say that either St. Paul's in Rome, or St. Mark's in Venice, Notre Dame or the Pantheon in Paris, Westminster or Wren's buildings in London are not Christian churches? Yet how wide the difference in their styles! Details have to be used as words, expressions, and phrases are in writing; and they have the same history. Wren built St. Paul's in London in the same Roman vein in which Milton wrote of Paradise; Chambers and Adam designed their elegant work as Addison wrote his essays. Our work is sure to be national: the needs and purposes of our buildings will make it so; but this language of detail will show its origin, and *should* be scholarly and harmonious, as much so as the phrases of the speaker in the pulpit. It can be American, as is the language of Whittier, of Bryant, of Lowell. This scholarship does not come to a designer by chance, any more than poetry finds fit expression through an illiterate man. You need for your architect a scholar and a man of refinement, as you do for your minister. In such hands, the style employed has little to do with the character of the church, but the

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feeling and ability of the designer are everything. And when he has kept your church plain and simple, to be relieved at a few telling points by some lavish use of this detail we are talking of, by some bit of ornament, carving, color, or glass, do not cut this off. It is probably the centre that all else works up to. Remember it was Judas who said of Mary's costly offering of spikenard, "Why was not this ointment sold for three hundred pence, and given to the poor?" And it is added, "This he said not that he cared for the poor."

A traveller through English country villages notes nothing more than the great number, the richness, and the beauty of the small parish churches. They form the central object of each village; and with their long and low lines, their ivy-covered towers and spires, backed by dark yew-trees and surrounded by their quiet church-yards, they are the most picturesque objects one sees. Their number is very great, and their fitness unequalled. The men that built these churches were *our* ancestors; and *our* history, poetry, and associations have been so built into them and grown around them that, when an Anglo-Saxon writes, speaks, or thinks of a *church*, these buildings are in his mind. Whatever the grandeur of an Italian basilica, the richness of a lofty French parish church, none of them suggests to the Anglo-Saxon simple piety, reverence, devotion, none seem holy places, so much as does an English village church.

Naturally, then, these buildings have much to suggest to us; and, beyond anything perhaps, we notice the charming adaptation to their sites, their homely and simple beauty, their low and wide-spread mass, shooting up from the plains and meadows into lofty spires or buttressing the hill-sides with sturdy towers. But, apart from matters of design, what we might well learn from English churches, ancient and modern, is the solidity of construction which has brought the former down to our day, and which will preserve those building now for a remote future. All the mediæval cathedrals and village churches were of masonry inside and out, and generally this masonry showed as brick-work or stone-work inside of the church as well as outside of it. Modern churches of this character are now built all over England, and I have noticed many mission churches, for instance, in the poor East End of London, as simple as they can be in brick and mortar, but well designed, of solid masonry inside and outside, and good without the aid of plasterer or painter for indefinite time. Even with cheap mission churches, a scheme worthy of imitation is to build a small portion of the church of masonry, and have the remainder of the cheapest and most temporary character. The stone part is a constant inducement to farther work in the same way, and little is sacrificed by abandoning the cheap part.

Just a very few churches exist in our country with these lasting, permanent, beautiful stone or brick interiors. They are beyond all comparison the most church-like buildings we possess. But in general we build a stone church, and then, under the excuse that the climate requires it, we build

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practically a wooden one within it, and plaster on that wood, and paint the plaster with perishable colors in patterns which go out of fashion in a few years, and then the church is renewed in some new guise. If religious faith is a thing of the present, and so changeable that churches will in a few years be out of date, these temporary structures may be well enough; but, if we have anything worth going to church about, let us build solid churches, to last. It is not a question of climate: it costs a little more to finish the walls inside with masonry, — with warm-hued stone or with red or yellow brick-work, — but it is lasting and handsome; and, when once thus finished, the church is beyond the reach of any hungry decorator.

I remember a Sunday passed in a town in the west of England. The ancient church with its lofty tower crowned a hill whose flanks were guarded by a great Edwardian castle. Its chimes rang merrily in the morning, audible far up the river valley. At church time, the mayor and council met in the market house in their robes of office, and, preceded by the clerks bearing the maces, walked to the church and sat together in the state seats, with the maces set in the pew-end. The town seemed to come in a body to the service. It was evidently the proper thing to do. The anglers that were staying in the old inn went with us; the servant that waited on us in the old Jacobean Coffee Room went too; and so did the landlord. The little surpliced choir boys threw their youthful spirits into the chants that rang in the stone vaults of the tower, and the congregation took up their part of the service as if they had as much to do with it as the clergyman. The latter gave us, it is true, a sermon unworthy of the surroundings and of his university gown; but we had been — in spite of dogma, doctrine, or creed — *to church.*

Now, I do not want to be other than an American, nor other than an American Unitarian. I did not agree at all with the clergyman in his prosy sermon. But I should have been glad to have had a hand in raising such a church with such a tower, — or rather, a church which in some small American town should have the influence which that church had there on that Sunday morning, — an influence that brought a whole community to a common centre, to a *church* filled with the atmosphere of devotion and prayer and praise.

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RECEPTION OF FOREIGN DELEGATES.

Report of Addresses by the Rev. Dr. Schramm, of Bremen, Delegate from the German Protestant Union, the Rev. Alfred W. Worthington, B. A., and the Rev. John Robberds, B. A., Delegates from the British and Foreign Unitarian Association.

After recess, the Chairman introduced the Rev. George Batchelor, of Chicago, who welcomed the Rev. Dr. Schramm, of Bremen, in the following words: —

Mr. Chairman, it is with great satisfaction that I announce to you that I hold in my hands the credentials of the gentleman who represents here the Reformed Protestant Union of Germany.

During my secretaryship of this Conference, it was a dream that some day we should see assembled upon this platform representatives of all the liberal religious bodies in Europe and America. By the aid of our Unitarian directory and universal gazetteer, Mr. John Fretwell, I corresponded with the various liberal bodies in Hungary, Switzerland, Germany, and France without success. I received letters saying it was impossible for delegates to be sent. At our last meeting, we welcomed here a representative of the ancient church of Hungary. Our English brethren are not strangers here. But we Americans, Englishmen, Germans, all belong to the great Germanic race. May I not express the hope that this which we see is the beginning of the religious confederation of the Germanic race throughout the world, a religious republic, and that not many years hence representatives from all these various societies will assemble in congress, and that we shall then join hands together?

Dr. Schramm comes to us from Bremen. He is one of the ministers of the cathedral, with a parish of fifty thousand souls. Five ministers and a curate care for this great parish, serving in turn. It is with great pleasure that I ask you to give him your greeting.

Dr. Schramm replied as follows: —

ADDRESS OF THE REV. DR. SCHRAMM.

Dear Friends of the Unitarian Conference, — It is my privilege to address you as the delegate of the German Liberal Union, and my pleasing duty to convey to you the warm and hearty greeting as well as the thanks of that body for the kind and sympathetic invitation which has brought me hither.

I landed only a fortnight ago in New York; and yet I have already seen enough of the charming beauty of your country and of the astonishing progress America has made in almost all branches of human science and industry, to be highly impressed with it. But the one thing that strikes

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me most in this great republic is the wonderful effect which perfect liberty of individual and religious life has had with respect to the flourishing state of the Church. And here I may be permitted to give you a plain and succinct sketch of the present state of religious life in Germany, with particular reference to the Liberal party.

Now, the one great difference that exists between your churches in America and ours in Germany seems to me to be this: that you have no established church whatever, while, on the contrary, we in Germany scarcely know anything of the multitude and variety of different denominations. Still, the German Church is divided outwardly into a great number of provincial churches, all of them under the government of a king or prince or duke or the senate of a free town. This curious thing, derived as it is historically from the Reformation, which was achieved against the will of the Emperor Charles V., and so failed of unity in the empire and fell to the government of the smaller princes and dukes, anomalous as it may seem, still has proved a sort of preservative against the tyranny of one imperious will in church matters, so often found elsewhere in established churches. For almost all those brilliant names of famous and well-known Liberal German theologians, such as Keim, Hausrath, Schenkel, Holtzman, and most of the Liberal preachers we have in Germany, are protected against Orthodoxy and nominated only by the ruling power of some of those provincial churches, such as Baden, Gotha, Hamburg, Bremen.

If you will allow me a personal illustration, I must confess myself to be a thorough rationalist; and, although I have laid my views before the public in several works, I have been elected chaplain to the Prince of Waldeck and tutor to his daughters, one of whom is the Queen of Holland, another the Duchess of Albany. Having directed for six years the affairs of the church of the principality of Waldeck, from my position in the consistory I was elected pastor of Bremen Cathedral, which is the cathedral church of a parish, where, with five other ministers, I have the care of fifty thousand souls. I mention this only that you may see that in my person I illustrate the general condition of church government which I have outlined.

The struggle, however, which we have to undergo against the prevailing influence of the Orthodox party in some of the greatest provincial churches is a very hard one; and here I feel bound to call your attention to the very singular and most significant influence which the Prussian Church, as far as men can see, will exercise over Germany in the future. For you know that, by a fortunate union of circumstances, Prussia has not only gained the preponderance among the German States, but, by the annexation of the kingdom of Hanover, the duchies of Schleswig-Holstein, Nassau, and Hesse-Cassel. In the year 1866, the churches of all these conquered countries were placed under the supreme authority of the King of Prussia, now Emperor of United Germany. You will easily see by this what an important question it will prove for the future to know in what direction and upon what principles the Prussian Church will be governed.

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It is not in politics only that the eyes of Europe are directed toward Berlin; but, as far as human understanding can discern, the direction of religious thought, certainly not modelled and shaped entirely, will at any rate be influenced very much from the capital of the realm. If Orthodoxy prevails there, true religion and free Christianity will suffer throughout the country. If, on the contrary, the Prussian Church is led into a liberal, or, at least, tolerant course of development, there is no saying how much blessedness will accrue from it to the provinces.

Unfortunately, I must say the tendency of church government in Prussia has been toward intolerance and Orthodoxy for the last forty years; and it continues so at the present time, even with more rigid unscrupulousness than before. For the Orthodox party, to which the chaplains of the monarch belong, uses its power to reject all those divines who adhere to liberal and religious principles. To illustrate this state of ecclesiastical intolerance which obtains at present in Berlin, I may mention a recent fact.

The number of souls in the cure of one pastor in the German capital amounts, on the average, to forty thousand, which of course is a most deplorable condition. Now, to relieve the clergy and provide for the wants of the laity, it was proposed by the Berlin synod to form new parishes and build new churches, on condition that the congregations, who are to support the ministers and erect the houses of worship, might nominate their own clergymen. And what was the action of the supreme ecclesiastical council? It simply refused, a few months ago, this reasonable and natural request, preferring to keep large flocks without a spiritual guide rather than give up one jot of their power. Can you in this free country realize such a hardship?

There are many friends of the Church, I know, who are inclined to risk their hopes on the accession of a new monarch; and this expectation is not illogical, as the actual sovereignty in church matters rests in the hands of the temporal ruler. But a warning rises to my mind, and I hear the echo of those words uttered so long ago in the Psalms: "Put not your trust in princes, nor in the son of man in whom there is no help."

It is my conviction as well as my ardent wish that the assistance which must raise the Church out of its present abject, distracted state should come from the people, and that only in religious liberty the means is to be found for curing the deep wounds from which our Church is bleeding.

But how are we to arrive at this liberty, while Orthodoxy and indolence keep their sway over the minds of the nation? It is Orthodoxy which tries to maintain its power in the Church, and tells us that we Liberals are not Christians at all, and that we have no right in the Church. And it is indolence which laughs at us, because it sees us struggling for a purer religion, and tells us that it is all nonsense to care for these spiritual things.

Now, my American brethren, allow me to say what I have seen and learned in this great country of yours. Here I have seen the free organization of diverging religious bodies carried out most successfully. I have

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witnessed the truth that absolute freedom of religious life gives strength and warmth to all churches in a degree almost unknown in the old country.

I am reminded here of an utterance that one of your first divines, James Freeman Clarke, delivered this year on the fifty-ninth anniversary of your Unitarian Association in Boston. He said: —

"Whenever a Unitarian church is established, numbers of unchurched persons are found who imagined they were infidels, and who are delighted to find that there is a body with whom they can unite without having their sentiments, opinions, and convictions condemned, and which will receive them cordially and in a friendly spirit. It is a good work for the Unitarian Church to do to help such people and strengthen them in the religious life."

And, again, the "Christian Register" of Boston said some time ago: —

"There are thousands who are repelled by the old Orthodoxy and are not attracted by the new. As yet they know of no alternative but Orthodoxy on one side and Ingersollism on the other. If the old superstitions create the infidels, Unitarianism must assist in curing them. The pervasiveness of the Liberal spirit makes Unitarianism welcome where it was not welcome before. All that is necessary is that this spirit be organized in churches and religious institutions."

Dear friends, when I read these utterances, I thought within myself that this was really the position in Germany; and especially in her larger ecclesiastical body, the Prussian Church, there are thousands and thousands repelled by the old Orthodoxy, and still this Orthodoxy is protected and fostered by government, and that religious indifference is in some measure justified, inasmuch as so many people cannot find a preacher of their own persuasion able to minister to their spiritual wants. Now, what an admirable and glorious deed it would be, if the New World, to which the light of Christianity once came from the East, now determined to reflect it back to the old continent, and to pour over old Europe that religious enlightenment without which all civilization is but a shining whited sepulchre! I know there are American churches which must be convinced of their duty to send missionaries of their gospel into the Old World, for they really deluge Germany with an army of delegates, and try to draw the masses into the net of their Methodistic or Baptist propaganda; and I will not deny that they may be of some use for the ignorant and uneducated people, though these have plenty of regular Orthodox preaching and instruction everywhere. But I feel bound to ask, *Where* are the Unitarian and Liberal missionaries from the Great Republic, willing to aid those numbers of unchurched people who imagine they are infidels, and secretly long for a better conviction and for the friendly spirit of a Liberal Church? These apostles of reverent free thought and undogmatic Christianity, *where* are they?

My brethren, I am fully aware of the difficulty and greatness of the scheme I here venture to suggest. I know that this is a theme which cannot be exhausted in a few hours or days, but must be reconsidered and

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well discussed in all its bearings over and over again. I shall be content, therefore, if I succeed in directing your attention to this important question; and you will forgive me if I conclude with the request, Let wisdom equally with brotherly love guide your steps toward a glorious aim, and do not forget your Liberal brethren in the Fatherland.

The CHAIRMAN. — I am sure you will deem it especially appropriate that the Rev. Brooke Herford should present the gentlemen who represent Unitarianism in that great empire of our race and blood of which he was so kind as to take leave for our benefit and infinite advantage.

Mr. HERFORD. — It was an old practice of the Romans when they had their triumphs to bring in some captive to grace the scene, and in that fashion I suppose I am asked to give the American welcome to the English guests, and thus more positively to fix upon myself the status of an American minister. I do it with great pleasure; and, with three English clergymen to present, I think — from some remarks I have heard of late — that it may perhaps be a comfort to some of my clerical brethren if I tell them, to start with, that they have not come seeking pulpits.

I wish the laymen could have been represented in this welcome. My dear old friend and parishioner, Michael Hunter, one of the sturdiest of our Sheffield manufacturers, whose family for two hundred years have belonged to our church, is a good representative of sturdy British Unitarianism; and here is another friend whom I could not persuade to come up on the platform, though he is just as good a representative, — my old friend Henry Morton. But you will meet him. You will know him for an Englishman as soon as you look at him. There is one little thing I will tell about him: he is the only man here who knew Robert Collyer when he was a blacksmith on the Yorkshire hills. And he helped him with books, and ever since has been a friend to him, as he is to every one.

The friends whom I have to welcome are the Rev. Alfred W. Worthington, Secretary of the English National Conference, Rev. John Robberds, and a dear friend and nephew of mine, Rev. R. Travers Herford.

I will not say much for my old school-fellow and college mate, Mr. Worthington, here, because he is a modest man; and I sympathize with him. Ever since I have known him, he has been doing good work for many years in the ministry. He has retired from that service, — not exactly on the profits; but, not being obliged to keep in the ministerial harness, he has been busier than before as Secretary of our English National Conference and in every good Unitarian work.

My older friend, Mr. Robberds, when I first knew him and for many years afterward, was the pastor of a little church of Liverpool, that, you may be interested to know, was built for the grandfather of Cotton Mather; and some of the Mather family were still attending there within a few years. He was not only minister, but a voluntary minister in connection with what we should call the Benevolent Fraternity; and his leisure work was among the great masses of the poor of Liverpool.

Of my own nephew I shall not speak. He has but lately finished his studies, and has to speak in the future years for himself. I only hope he will follow in the steps of his grandfather and of a long line of worthy non-conformist ministers, and that in some future time he will come over here and make his voice ring among us as a representative of working Unitarianism.

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ADDRESS OF THE REV. A. W. WORTHINGTON.

Mr. Chairman and Christian Friends, — I must acknowledge very heartily the welcome so cordially extended by my old friend, school-fellow, college mate, and friend of later years.

I would like to say a few words about the impression I have had in coming through Canada to this country. In England, we are accustomed to talk of this as a new world; but I felt wonderfully surprised, when I found in travelling in Canada such indications that in many senses this was the older world of the two. The bare rocks smoothed by the operations of nature; the primeval forests, bearing the marks of tremendous storms, sometimes with ragged tops left blighted by fires; the ancient Indian people yet dwelling here, — all these seemed to speak of an age geologically and otherwise older than that about us in the more smiling districts of my native country. But it was not in this way only that I felt that I was not in a new world; for, when I met with the people of the various districts, I saw the Old World faces and heard familiar accents, so that it was difficult to know whether a man had emigrated himself, or his father, or whether they had been here for generations. But, since I have crossed the border, I find that I *am* in a new world. You have left behind you many of the limitations and conditions which still may be said to oppress us and confine our development in Great Britain. Your political institutions are freer, your local institutions are broader. The possibility of any man taking the position which his ability and industry enable him to fill, regardless of any social level; and, above all, — and this is the point to which I have led the way, — the entirely different position in which you stand on a religious ground, — these show one who comes from Great Britain that he is in a new world. Here we meet to-day in a manner in which it would be utterly impossible to meet in England. We could not have a church lent to us with a creed in which we do not altogether agree written upon the walls. We should find it impossible to be in such religious fellowship as appears to exist between you and other religious bodies of the country.

Another indication of the freedom I see is the wonderfully easy passage that there seems to be from the pulpit to secular employments backwards and forwards. There is not even a distinction in dress. Your clergymen — as you call them — do not even wear the white handkerchief which with us designates the clergyman, so that, as you casually talk with a man, you cannot tell whether he is a layman or a minister. Again, your religious bodies are all on one footing. And I was reminded, in thinking over the matter, how your pulpit in America has given to the various walks of life some of the most distinguished men. Owing to this freedom of passage from one profession to the other, it has contributed a poet, a statesman, a philosopher, a president, and other famous men. That would be difficult in England.

A word with regard to the British Unitarian Association. It is very

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much a brother of yours. You celebrated your jubilee but a year or two ago; it is only a year or two since ours did the same. In many ways, those associations are working together most heartily and most cordially. They are working together for the promotion of the Unitarian Church and in the diffusion of a literature interesting to both our churches, and some of which we issue concurrently. Some of the works issued by your Association are known and appreciated in England as much, possibly more, than in America.

There is one other relation between England and America. We are always delighted in England when we can hear at our Association meetings one of your clergymen in the pulpit; and that has frequently happened, and happened with very great satisfaction and success. We have from your States many clergymen filling our pulpits. Even the pulpit of Sheffield, which has given, not lent, my old friend, though we have handed him over to you with regret and reluctance, has now been filled by two clergymen from the United States. Others are settled in other places, and this interchange of men is not without its advantages.

A word with regard to our National Conference. A few years ago we had the great pleasure of hearing Mr. Batchelor explain the way in which you organized this Conference at Saratoga. He told us of it in such detail, with such eloquence and persuasive power, that we determined we would do our best to get up a conference of the kind. We could not develop it on your line: we have not got a Saratoga in England. We met in Liverpool; and in the course of two days — we scarcely sat for forty-eight hours — we astonished ourselves, I do not know that we should have astonished you, at what we accomplished. We had our first meeting in a public hall, and filled it with a quiet, attentive, reverent audience. Then we adjourned to the church where Mr. Martineau used to be, and held communion service. As many were present as the church would hold, and it was administered by our revered, and now no longer living, friend, William Gaskell. The impressiveness of that service, the way that we were touched and sanctified and lifted up, was utterly beyond any previous experience.

One other thing we did. You seem to measure the success of your meetings by the test of the number of dollars you can raise for the object you have in view. We thought we should like to imitate you in the same way, and it was determined to found a sustentation fund. I am surprised that you should have to contend with decaying villages in this country, but it is a difficulty we have often to meet in England and Wales. We have churches planted in the time of persecution, two hundred years ago, which stood then, and have stood ever since, entirely detached from any population; and the congregations have to come two or three miles to seek their religious home. To aid these and others, we have raised some fifty or sixty thousand dollars, which for us is a large sum. We hope in future years it will be successfully applied, and that it may be the harbinger of still further and greater efforts in time to come.

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In behalf of our National Conference, which meets in Birmingham next year, I extend a hearty invitation to any delegates this Conference will send, and assure them of the same kindly hearing that you have granted to me.

ADDRESS OF THE REV. JOHN ROBBERDS.

Mr. Chairman, Ladies and Gentlemen, — It was only a short time before leaving home that I saw Mr. Ierson, who said that he understood I was coming to the Montreal meeting, and he hoped I would form one of a delegation to attend this interesting and important Conference. That is the only communication that has passed between me and Mr. Ierson, and I have therefore no special message to deliver on behalf of the Association. But I may venture to say that they will look on this meeting with sincere and deep sympathy in our common object and common faith. We hold, as you know, a very different position from what you do here. We rest under the double shadow of a haughty and aristocratic established church and the obloquy of heretical opinions, for which we are looked coldly upon by our dissenting brethren. It might be supposed that those who share with us the shadow of the established church would have some common fellowship with us, but it is rather the other way. I think most of the Orthodox dissenting bodies rather wish to assume credit to themselves for their Orthodox position; and their implied language to us is "Stand apart, for we are holier than you." This makes it very difficult for the ministers in some of our country congregations, especially in the west and south of England, where the parishes are small through the death or removal of families, to hold their positions. I should be glad to ask any Unitarians who visit our English towns kindly to seek out the little Unitarian church where they may chance to be, and encourage the minister with their presence and with their help in the pulpit, if possible. Such encouragement from a country where Unitarianism holds up its head and has as much respect as any other body of Christians would be of incalculable value.

In some respects, the ground and processes of thought have changed among Unitarians since I was a young and enthusiastic minister. I remember thinking Unitarian Christianity was so perfect a form of faith that any man of common sense and feeling could not but be a Unitarian Christian, if the subject were fairly set before him. But I have learned to believe that there are classes of minds that call for a different form of faith from that which approves itself to us. Moreover, there are scientific and critical questions raised now which did not trouble our fathers and our forefathers. But I am glad to feel sure by the spirit and tone and enthusiasm of this meeting that all the discoveries and speculations of science and all the results of modern criticism do not and need not really impair the sense of the divine presence with us and the hope of a heavenly immortality when this brief struggle is past.

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OUR OPEN SOUTHERN DOOR.

BY REV. A. D. MAYO.

I AM invited to a brief statement of my own ministry of education, conducted for four years past through thirteen of our Southern States. The limitation of time forbids extended statement of the Southern educational situation or details of my own interesting experience among the Southern people, and I shall only present these as illustrations of the point to which I call your attention. My object is to answer the question: *Is there an open door into the great Southern educational field, through which the people represented in this Conference can enter, in their own natural way, with fair hope of good service to the children, the South, and the country?*

Our sixteen Southern States now contain probably 20,000,000 of the 56,000,000 of the American people, and one third of them are emancipated slaves and their children. The eleven States that seceded from the Union in 1861 contain 15,000,000, with even a larger proportion of freedmen. To them, the Civil War brought absolute destruction of financial interests, the reversal of all political habits, and the complete overthrow of the only order of society known through a realm as extensive as Europe, besides Russia. The only system of education in the country — the old English system of colleges and academies, chiefly sectarian, for the better-off folk, with little concern for the poor and ignorant, and no provision for the negro — went down, with everything else, in 1865, and now, after twenty years, is barely on its feet. Indeed, one generation of white children, between 1860 and 1870, were almost wholly deprived of educational opportunity. Within the past fifteen years, the Southern people have established our American system of free common schools in every State, and made it a little better each year. During the past twenty years, the North and the nation have expended probably $2,000,000 a year — $40,000,000 in all — on Southern education, nine tenths of it for the freedmen. This present year, the Southern people, without help, have expended $15,000,000 for common schools, free to all; and, within the past fifteen years, not less than $75,000,000, possibly a larger sum. When I consider the absolute prostration of 1865, the wide-spread poverty of the present, and that in twenty years these sixteen States have passed through the most radical social change possible to a people, and the fact that during this

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period they have reinstated the higher and secondary education for the white race and made it better than before 1860, established the free public school for all children, paid, from their own necessities, $75,000,000, doing things a little better every year, and to-day are in what may be called without exaggeration a vast educational revival, I can say truly no people on earth, under circumstances so discouraging, have done so much for education in any twenty years of human history.

But, alas! how much remains to be done; and how overwhelming, even appalling, is the spectacle presented by these, our own States, this very year! At least one sixth of the entire population of the South is absolutely illiterate, with all implied by that word in our country. One third of its entire voting population cannot read the ballot, and perhaps another third only reads of public affairs in a practically useless way. Seventy per cent of the freedmen cannot write, and not five per cent of the adult colored people possess anything that can fairly be called education. Only one third of the children and youth under twenty-one really attend any school. And the average length of the public school year does not reach four months.

But why do not the Southern people educate their children as the people of the North are doing? After four years of careful observation, I answer: All things considered, they are doing as much, proportionally, as the North, and more than any other people in the world. But the South, even to-day, is the most impoverished of all civilized lands. With boundless resources, it is without the means of doing thoroughly any one of a dozen things absolutely essential to the upbuilding of republican society as it exists in the more powerful, rich, and progressive States of our Union. Take this fact: only two of the eleven States that went off in 1861 have now a State valuation equal to the deposits in the saving banks of Massachusetts. In plain language, the laboring people of Massachusetts, from their savings of $250,000,000, could buy up any one of these eleven States except Virginia and Texas. Of course there are many obstacles besides poverty, the greatest not being the unwillingness of the educated, but the indifference, unwisdom, and general obstructiveness of the uneducated class, only partially represented by the absolutely illiterate. Even if Congress shall decide to grant national aid, — $70,000,000 in ten years, — it will only pay for twenty millions of people what the State of New York pays in seven years for five millions of people. At best, this gift, though doubtless a great stimulant, will give the Southern boy from $3 to $4 a year; while Massachusetts gives $15 a year for the education of every human creature that can run on two legs. The fact is, education is the most expensive of all things, except ignorance; and ignorance is bankruptcy and barbarism always and everywhere.

Now, if there be anybody in this presence who still asks the question, "What have we to do with all this?" I must postpone the arduous job of his conversion to my next summer's vacation. I assume that everybody here is deeply impressed with this duty as patriot, Christian, woman, or man.

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I trust we all are agreed on one plank of the political platform, — to vote for no man in national affairs who is opposed to national aid for education. But, beyond this, have the Unitarian people any special call to this field? And is there an open door where they are invited to enter and do their work in behalf of these children of the South, who in twenty years more will hold in their hands the interest, the happiness, perhaps the very existence of the republic that makes brothers and sisters of us all?

Let me say that within the past twenty years our Unitarian people have not been lacking in patriotism, philanthropy, or Christian sympathy in the educational upbuilding of the South. Our good men and women have honorable mention in the original work for the schooling of the freedman, and have given, often abundantly, and sent forth many of their choicest men and women to the Southern field. In our own characteristic way, we have given a great deal of money to enterprises controlled by other religious bodies, sometimes to schools where none of our young people would be allowed to teach. Some of our benevolent people, like Mrs. Hemenway, Enoch Pratt, and others, are known among the great contributors to this work. But we must remember that we are living in 1884, not in 1865, and that the South is now, as far as outward organization goes, like the North. Educational work in the South to-day has channels as well defined as in the West, and the old style of "going down South to teach the negroes" is well-nigh a thing of the past. And here let me add that, apart from exceptional places and persons, the most wasteful use of money is to give to the multitude of irresponsible people, of all colors, whose solicitation for local, private, and personal enterprises is the chronic worriment of everybody in the North who is known to have given money for education. Not a dollar should now be sent down South without advice from far more reliable sources than this class of solicitors can present. You cannot educate twenty millions of people by a subscription paper; and our New England people, especially, are giving thousands on thousands in this hap-hazard benevolence, that is often the worst hindrance, — the encouragement to every broken-down person in the country to start a little school and draw upon Northern funds for its support. The money given by our own people in this careless way would support a Ministry of Education, with funds for publication, wise student aid, and facilities for giving valuable information which would be felt through the entire South land.

There remain two methods by which our people can go in, through some well-defined door, and work in a practical and powerful way.

First, we may give to the great missionary schools that are established by the different Northern Churches in all the Southern States. Leaving out the elementary establishments, largely parochial, there are now some twenty of these so-called universities, colleges, etc., where probably fifteen thousand colored youth are being trained as teachers, and generally for the upper stratum of colored society. They all include industrial training, and are all largely devoted to the moral, social, and religious uplifting of the people.

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By invitation, I have visited and done work in nearly all of these schools. They are all useful, some of them admirable, and deserve the praise which belongs to the great religious bodies they represent. The Southern people are now doing them justice, and several States subsidize them for special work. Probably more than a million dollars a year is thus expended by Northern Churches, Catholic and evangelical, the Congregational Church leading the march of this noble army of the Lord, last year to the music of one thousand dollars for each day of the year. Why shall we not turn in our means for them or for similar movements among the colored denominations of the South?

Because, with few exceptions, Hampton the chief, these are all strictly denominational religious schools, under the control of denominational boards; making a sectarian test in teachers; organizing their pupils into exclusively evangelical churches, worked in the same method as the great sects they represent. All these missions, more or less, are pushing the parochial school system. There is the same, and only the same, reason why we should support these schools as that we should support the Churches they represent. We appreciate the glory of the whole Christian Church in America, but have our own theories of Christianity and our own ways of church polity. This whole system of church schooling, noble and beneficent as it may be, is aside from our idea of educational propagandism, and cannot be consistently supported largely by us, unless it can be shown that it is the only effective way by which we can reach and help the people of the South.

But why should we go in at any of these side doors, while the great front door stands wide open, inviting every friend of the children to come in? *That open front door is the people's free school*, now established in every Southern State, including the State university, normal and industrial instruction, and the free public library for every child of both races and all classes, — established, I say, by legislation and the unchangeable purpose of the people. In actual operation nowhere as well as could be desired, painfully ineffective for the great work, but, on the whole, as well supported as can be expected under present conditions, God forbid that I should disparage or discourage one honest effort to teach one little child the elements of knowledge. But, after paying my hearty tribute of respect, often of admiration, for all that is being done in the parochial and denominational way, I feel it my duty, as an educational man, a patriot, and a Christian, to declare that the illiteracy of the South can neither be overcome nor largely modified by all that can be done through the Churches and the clergy in this way. Even the work of proper church development quite exceeds the present ability of the wealthiest sects in the land, and no denomination can shoulder this vast enterprise of popular education without peril of financial bankruptcy.

After getting the uttermost from the present denominational arrangements, the Southern people must more and more rely, as the years go on,

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upon the people's common school for the training of the overwhelming majority of their children. There is the place to put in work. This is the great front door, standing wide open, through which every good man and woman may go in and help the people of the South. And, valuable as national aid and every sort of private financial assistance may be, the most vital help to our Southern folk is that friendly advice, suggestion, encouragement, which shall show them the best way to help themselves. The good man or woman who goes to a Southern community and for a time gives it a free school, supported by Northern funds, is doing what is always a gracious and sometimes an essential work. But, after all, the best result of that school is an object-lesson to show the people what education can do. The friendly counsellor who persuades a Southern community, however poor and discouraged, to grapple with this work in its own best way — to save, to make sacrifices, to tax to the quick, to build up the children's side of society — is doing the best of all work. For the noblest service that can be rendered to an American citizen or State is to bring citizen and State to the point where each insists with jealous pride on doing its own level best, and welcomes every gift chiefly because of the love that sweetens the giving, and lifts giver and receiver to the plane where both are henceforth one.

The great educational triumphs of our Unitarian body have been in giving to the country a group of remarkable men and women as leaders in the people's free school and the unsectarian higher education. We have failed in every attempt to build up denominational schools, and not one exists to-day. We have succeeded, always, in our service to the American people, in the development of their own proper style of education. Horace Mann, May, Hosmer, Eliot, Heywood, Clarke, and our "noble women, not a few," have struck our key-note in the past. Every eminent teacher, clergyman, philanthropist, and social reformer that has been of us or near us, could always be counted upon for this ministry of education. Now, the front door stands open; and, if we are true to our traditions of the past, our educational principles of the present, and our genius for spiritual leadership, we shall go in, — not as a church for propagandism, nor an ecclesiasticism to build up schools of our own, but as a company of Christian patriots, trying to aid the Southern people, at their most critical point, by helping them to help themselves.

All that I claim to have done is to demonstrate that this is not only a feasible way of work, but the only way by which all classes and conditions and both races of the Southern people can be approached by one man or by the same class of men. For four years I have been going in and out this big front door, in no spirit of hostility against the numerous agencies now at work; so far, approved by them all and welcomed in the schools by their teachers and largely by the clergy of every religious faith. Indeed, I have received more evangelical Christian courtesy in these four years, by way of invitations to Southern pulpits, than in the whole thirty-five years of my ministry in the North. I am told, by those who know best, that no North-

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ern man has been received so kindly and given such boundless opportunities for work, with such complete freedom of expression and operation, since the war as myself. I know myself well enough to understand that this has not been because of the eminence of the minister, but is due to the style of the ministry of education which he represents. *I have gone straight to the people of the South through the open front door of the people's school.* I have spoken to many thousands of children and youth, often of the families most identified with Southern affairs in the past, presenting education in every conceivable phase. I have lived among the teachers, telling them all I knew and where they could find what I was not able to impart. I have never failed to work with any legislature in session, and have always been welcomed, often entertained and honored as a public guest, and everywhere speeded on my ministry by Southern public men in Washington and every State. I never fail to visit the colored schools, public and private, work for their teachers, and address their people. I am constantly making public talks to large assemblies in behalf of popular education, and often am called to labor with the influential classes of a community to persuade them to establish or improve their public schools. I preach in churches of almost every denomination, white and colored, Christian and Hebrew, upon the great theme. The press everywhere is open to me. And perhaps, more than all, my ministry goes on through an endless "talk by the way," — eight months a year down South, four months telling you, up in the North, the things I have seen.

Now this, as I look at it, is the way in which we can go in, with perfect charity to all, and no purpose but to help these people help themselves. Every competent man or woman according to competency will be welcomed as I have been; and if any good man or dear woman in our Zion is just now down on the knees, asking God to point the best way of giving money to build up his kingdom, I believe I can help the interpretation of the answer. I can show how money, invested in such educational matter as I distribute, would reach thousands of good people; how, with $50 or $100 a year for private student aid, I could render assistance of the most valuable kind; how I could co-operate especially with public school authorities everywhere in the training of teachers; and how I could give information that would be of the first importance to all our friends who desire to plant educational gifts in this fruitful Southern soil.

And let me close by thanking the people among whom God has called me to work, through a long professional life, for the opportunity to crown that life with this glorious ministry of education. It is my prayer to God that I may be kept alive as long as my great-grandfather, who went "out West" at ninety-six, and voted for General Harrison as President at one hundred, all the time working for my dear children in the South, and passing on to such reward as may await me through the people's great, wide-open, American front door.

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NEGRO EDUCATION.

BY REV. WILLIAM D. JOHNSON, D.D., OF ATHENS, GA.,
Secretary of Education of the African Methodist Episcopal Church.

You will at once believe me when I say it is under a heavy weight of embarrassment that I appear before you to-day. Coming as I do from the far-off plantations of Georgia, treading for the first time the historic and romantic precincts of Saratoga, and being ushered as I am into the presence of the assembled representatives of the wealth, the culture, and exalted piety of the world's foremost race, and of your princely denomination of Christians, I should well be at a loss for words in which to address you, were it not that the age and the circumstances are crying for utterance upon the very topics you have set for this occasion. I am further encouraged, when I remember that you scarcely need enlightenment upon the facts and representations which might otherwise claim a hearing in this distinguished presence. And since you are the sons and successors of the great original friends of our race, the Channings, the Wares, the Lowes, the Bellowses, the Welds, the Ellises, the Furnesses, the Hales, and their compeers, I shall be allowed to refer as best I can to what you already know of our past history and present necessities.

Victor Hugo once said, "All who are devoted to art, of whatever age or race, are fellow-citizens." The Hon. Joseph E. Brown, of Georgia, in the United States Senate, speaking of the Negroes, said: "As they are citizens, let us make of them the best citizens we can." And he further said: "Ignorance may be cheated anywhere. Educate them, teach them to know their rights; and, knowing them, they will maintain them." In the recent procession of the Labor Unions in New York City, when more than twenty thousand men were in the line, among them the Wendell Phillips Union, Number 2, composed of four hundred colored men, the most conspicuous motto thrown to the breeze was this: "An injury to one concerns us all." No matter whether it is a hand or a foot that suffers, it is the highest interest of the whole body to see that the proper remedy is applied, and that in the quickest possible time and in the most effectual manner.

If there are any real Americans in this country, any worthy, laboring, patriotic, and conservative classes, our people must be set down among the truest of the true. When you landed at Plymouth Rock, we landed at

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Jamestown; and for over seventy-five years nothing has been added to us by immigration. The Negro has been the philosopher's stone of all our success as a nation. His brain and muscle have turned everything into gold; and now he comes asking that a little of the gold be converted back into the brain and muscle of the rising generation. We come not so much as beggars, but as heirs, asking only a small part of the interest which has been set down to our account. Who performed the first labor of felling the trees and fixing the foundations of our cities? Who blazed out the public highways of the colonies and the infant republic? Who guided the footsteps of your first Washingtons, Adamses, Clays, and Calhouns? Who struck the first blow and gave up the first blood to the Revolutionary War? Who stood, North, South, East, and West, among the most faithful of the faithful in the dark days from '61 to '65 of the present century? And the answer comes crashing back from the buried sepulchres of the past and the living voices of the present, It was the Negro.

It may be said that, from the adoption of the Federal Constitution to the opening of our late fratricidal war, no lawyer rose to eminence, no minister towered above his fellows, no statesman guided the Ship of State, but according as he had been baptized, renewed, and regenerated by the power and prestige of his position upon the status of the Negro American.

But the times have changed, and we have changed with them. We have no complaints to make against Providence or the past. We only ask of our white fellow-citizens a kind remembrance of our abundant labors and sufferings; and to the American Church we say: "If we have sown unto you carnal things," and by so much as the wants of the soul are the most distressing wants, "is it a great matter" if we desire to reap somewhat of "your spiritual things"? This can be done only through a Christian education.

And, right here, you will allow me to express our gratitude to you and to other of our kind friends at the North who gave their thousands of dollars to found those colleges and schools at the South, through which we have been enabled to prove to the world that we possess capabilities of soul as well as physical development. Too much praise cannot be accorded those heroic ladies and gentlemen of yours, who, leaving their homes of wealth, luxury, and pleasant associations, came, even in the face of the horrid front of war, to suffer and toil with us as the first teachers of an emancipated race. Heaven bestow upon them the "hundredfold" blessing of the faithful, "and in the world to come everlasting life"! The Prussian maxim is true: "Whatever you would have appear in the life of a nation you must first put into its schools."

As a representative of the African Methodist Episcopal Church, we remember to-day the devoted labors of the Rev. Dr. John F. W. Ware and the Rev. Dr. Lowe, both of blessed memory, the Rev. Dr. Hale and others of your great Church, through whom, besides a very liberal aid in money to our schools, we were permitted years ago to become the dispensers to

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the freedmen of your books on history, philosophy, and miscellaneous works tending toward the proper development of our physical, intellectual, moral, and spiritual life.

Speaking of these books, the venerable Bishop Payne, chairman of our committee who acted with yours on the library distribution, says: "Those designed for children have had a most healthy, stimulating effect upon my grandson. He read every one of them before he had reached his twelfth year." And as much could be said of the family of Rev. Dr. Jenifer, now of Boston, and hundreds of our people whose children are now profitably and intelligently employed in the great work of imparting this knowledge to others. I can assure you that it became a matter of general gratification to the ministers and members of my church, when I informed them that our ancient and happy arrangement, which had only been interrupted for a time, would be renewed at this Conference.

Has it never occurred to you that, while much can be done for our children and our fellow-creatures, yet no man and no people ever amount to much, until you begin to trust them with something? It is a foundation belief in the construction of our government that the people can always be trusted, and the most severe trial has proved the correctness of that doctrine. While other denominations have done an incalculable amount of good in the education of the Negroes, your aid is justly entitled to a lofty pre-eminence above them all, because it came into vital contact with the very people and the very cause you intended to alleviate.

All of the Southern States have done something for the education of their colored youth. Under the circumstances, Georgia and many others have done nobly. But their severe losses in the war, with the slaves thrown into the bargain, erected everywhere at the South a natural barrier to any enthusiastic and ample provision for our education. I am happy to state that there is now being rapidly manifested among the Southern people a healthy and genuine opinion in favor of the education of the Negroes, and especially through the agency of the African Methodist Episcopal Church.

Too much of this credit cannot be given to the Rev. Atticus G. Haygood, D. D., whose mighty influence has done more than all others in awakening a true and Christian sentiment upon this subject among the good people of the South.

It is only a month ago that the Rev. Dr. O. P. Fitzgerald, a prominent Southern minister, speaking in one of our meetings in Nashville, Tenn., said: "An educated man will do better in any situation. He will plough a straighter furrow, make a better hammer, be a better preacher or lawyer; and, if a doctor, he will cure the patient or kill him more scientifically."

But, Mr. President, we are convinced that the progress of the Christianity of the Bible will be the progress of the Negro. When we are able to read and understand the Bible, and can point our fellow Christians, of whatever name they may be, to the place that says, "All things whatsoever ye would that men should do to you, do ye even so to them," those

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Christians will either do full justice toward the Negroes or they will have to give up that Bible.

We have for a long time stood upon the outer boundaries of a common humanity; but, thank God, the day has dawned, and we now stand within the circle of men. It has the holy Bible for its centre, and the infinite universe for its circumference; it is filled out with the love of God, and we read everywhere in characters of living light, "The truth as it is in Jesus." And such is the emblem of the American Unitarian Association, under whose auspices we speak to-day.

If the question be asked, What progress has the Negro made since the war? we can give but a partial answer. In 1865 we had nothing, — no money, but little clothing, nothing to eat, and many of us not even a name to begin with. In nine years, to 1874, we had deposited with the Freedmen's Bank $56,000,000. In 1880 we owned in Georgia six hundred and eighty thousand acres of land, and our holding for the entire country was five million six hundred thousand acres. In Georgia, we paid taxes on $6,000,000 of property, $50,000,000 in Louisiana, and $100,000,000 for the whole country, besides churches and other property not taxed.

The education of the Negro means business. Take the simple item of cotton. In five years of slavery, from 1857 to 1861, we had a total yield of 18,230,738 bales; while in five years of freedom, 1878 to 1882, it was 27,667,369 bales, an excess of 9,436,639 bales in favor of freedom.

Again, in 1865 we had no books. It is now estimated that there are 16,000 teachers among the freedmen, with an enrolled scholarship at the South of 802,372 pupils. Suppose we allow each teacher and scholar to buy three books per annum, and the books to cost $1 each, it would be just $2,407,116 for school-books alone, going from us to the book trade of the country.

In 1865 we had no organs nor sewing-machines; but now these noble instruments of Yankee genius can be found in nearly every house of colored people who have made any advance in education.

No true merchant can disregard these figures; for I am satisfied that investigation will show that, of many articles shipped to the South, from one third to one fifth finds sale among our people. Educate them, and they will wear better clothes, better shoes and hats, eat better groceries, buy better furniture, live better lives, and infuse new life into the business of the country.

Rev. Dr. William E. Channing well said, "Education is the germ of all other improvements;" but he went further, and said: "There should be no economy in education. Money should never be weighed against the soul of a child. It should be poured out like water for the child's intellectual and moral life."[1]

Since the war, 800,000 of our people have learned to read; but what is that to the 7,000,000 who are yet in the dark as to knowledge? There are

[1] Works, vol. i. p. 375.

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to-day 1,126,815 children of school age at the South who have not been enrolled, and receive no benefit of education, to say nothing of infants and those above the school age.

Two millions of the colored race have been gathered into the various denominational churches; but what is that to the 5,000,000 who are yet strangers to the Master?

Friends, what can you do to help them?

We come with a special claim which you have already perceived to be in advance of all others.

First, then, it is an internal movement. Our good friends for years have propped and plastered us from the outside. But, thank God, to-day the vital inherent energy of the race begins to stir from within; and, through the African Methodist Episcopal Church, it has manifested such an active and useful life as to proclaim to the world that, in all your encouragement and assistance to us, you have not run in vain, neither labored in vain.

Our organic form dates back to 1787, when the sainted Bishop Allen, a pure black man, first raised the standard of religious liberty for the Christian slave. We have met in regular quadrennial general conferences since 1816; and we have 41 annual conferences throughout the States, with missions in Africa and the West Indies. We have 9 bishops, 2,000 ministers, 500,000 members, with 280,000 children in our Sabbath schools.

We have five general departments of church activity, — the Publication, Missionary, Financial, Sabbath-school, and Educational Departments. At the head of each stands one of our most approved ministers, and we are so thoroughly organized that every church contributes something to the work of each department. We have a book-house at Philadelphia, with a branch house projected at Charleston, S. C., and publish three newspapers, with a quarterly review.

We have also the Ladies' Missionary Society, which in the last ten years has wrought nobly in sustaining our missionaries in the field.

The Educational Department is the youngest of them all, and has rather an inferior man to represent it. But it was a proud moment for me, some years ago, when, before one of the wealthiest and most fashionable audiences ever assembled in New York City, the Hon. William E. Dodge, of precious memory, said, "In all my successful life as a merchant, the best investment of money I ever made was when I paid for the education of Rev. William D. Johnson."

The Bible says, "Unto him that hath, more shall be given;" and you will take an interest in looking over what we have already attained. We have the Wilberforce University, Xenia, Ohio; Allen University, Columbia, S. C.; Paul Quinn College, Waco, Texas; Johnson High School, Raleigh, N. C.; St. James Academy, New Orleans; the Divinity School, Jacksonville, Fla.; Ward Normal School, Huntsville, Texas; Turner College, Hernando, Miss.; Morris Brown College, Atlanta, Ga.; a mis-

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sion school in Hayti, with earnest appeals for help from our brethren in Africa.

These schools represent a property of $131,600. They have departments of theology, law, and medicine, with 34 professors and 2,000 students; and they send forth graduates every year.

To keep up this work and to establish labor and industrial departments in connection with all of them, we have set out to raise for this year $100,000, and we trust God for the years to come.

After hearing this partial statement of our affairs, I am satisfied that you will agree with the statement of Rev. Dr. Edward Everett Hale, who, after looking over my papers, said, "I like your plans and arrangements better than those of any gentleman I have yet seen."

One other feature will commend our cause to you. Some three fourths of our membership is in the South; and, as nothing can affect the colored people of this country that does not also affect our white neighbors, it will be gratifying for you to know that our Church has succeeded in gaining the entire confidence of the great Methodist Episcopal Church South and the hearty encouragement of all other denominations.

And, besides, I assure you that many young men who have been educated and trained by other Christian bodies have immigrated to us, upon no other account than the larger room which it offers for the development of their manhood, while it gives them greater access to the people as preachers of the gospel of Christ.

Then, in the name of this Church, founded and controlled by colored men, with a motto just such as you yourselves would have cut upon our denominational seal, "God our Father, and man our brother," this Church, being the largest and most compact organization of colored Christians the world has ever seen, moving out for a broader Christianity and striving to attain the full measure of men in Christ Jesus, — in her name I appeal to you for help in lifting our people up to God.

In the recent discoveries of Livingstone, Stanley, and others, with the Holy Spirit being poured out upon our four infant churches in Africa, the Macedonian cry comes to us from the unexplored wilds of the Dark Continent, saying, "Come over and help us." And we are making all haste to respond.

But words are insufficient: you know our necessities. They have found a tongue in every passing event, and they have already touched your hearts.

Who can look out upon this vast field, and not exclaim with the Master, "The harvest truly is great, but the laborers are few: pray ye, therefore, the Lord of the harvest that he would send forth laborers into his harvest"?

The Roman Catholics are thoroughly organized for this work, and for nearly ten years have been throwing $600,000 per year into their missions among the freedmen; and, in their many schools already established, higher education is furnished without cost to the student. And, as the

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result, I quote the striking language of the Rev. Dr. T. M. D. Ward, in January last, when he said, "To-day, the Roman Catholics have enrolled two hundred thousand of our children at the South." And I quote these other words of a Presbyterian committee of gentlemen at Philadelphia in 1878, who said, "At the present rate of contributions by Protestants to the same work, it would take one hundred years to supply the race with ministers alone, if no minister died, and the population did not increase."

Friends, I appeal to you. Will you not give your heart and your hand to the vote that shall carry aid and consolation to this mass of humanity? It is gold tried in the fire, and has just rolled out from the dark furnace of affliction. Will you not aid in impressing upon it the seal of heaven and immortal truth? By and by, their impressibility will be gone. Their characters and the character of their posterity will be fixed forever.

Intemperance, the bane of the ignorant, is making fearful inroads upon us. The chain-gang system is rapidly reducing us back to a slavery worse than that from which we were emancipated. The commune and the revolutionary spirit can count upon our numbers in any emergency. Thus, through multiplied forms of evil, great masses of our people are perishing for lack of knowledge; while millions of the professed servants of the Lord "stand idle all the day."

Friends, what can you do? What will you do? God help you to answer in the words and spirit of the Master when he said, "I must work the works of Him that sent me, while it is day: the night cometh when no man can work."

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REMARKS BY JOSEPH SHIPPEN.

SOME of us remember, as if of yesterday, how our hearts were thrilled during the first meeting of this National Unitarian Conference, held at New York, in April, 1865, by the announcement that Richmond had fallen and the great Civil War was over. It had been anticipated that this return of peace would bring with it not only great and difficult problems of statesmanship, but also in establishing educational institutions in the South that would lead to higher civilization and make republican government possible.

The call for our first Conference, and the pervading sentiment of that meeting in that hour of triumph, emphasized the new line of opportunity and duty; and the key-note to which all our hearts vibrated in harmony was struck by the magic voice of our revered leader, Dr. Bellows.

Our anticipations of the magnitude and difficulty of the tasks fell short of the reality; and, after the lapse of near twenty years, an intelligent comprehension of the subject forces the conviction on our minds that the problem of education in the Southern States remains, and is sure to remain, of the first importance. The opportunity and duty have never escaped our attention; and, during our present session, we have listened with gratification to the reports made of our denominational and educational work in the South. Yet we must profoundly regret that our first hopes and inspirations have attained such limited results. Surely, the doors of opportunity stood widely open; and the lack of money, even with all the many other demands upon our resources, has not been insurmountable. The great difficulty lay in securing the right men capable and willing to undertake and prosecute the work. The highest attainments in combination with peculiar and rare personal gifts were required of him who would be an apostle of education from the North to the South. The work demanded a knowledge of the subject of education, a wisdom derived from the theory and practice of the experience of the past, a mature judgment combined with tact and discretion in dealing with men, a power of illumination by enthusiasm and eloquence, and still, above all, *a reverent consecration.*

Surely may we rejoice that, as time went on, these severe requirements have been found and developed in one of our leaders to a marked degree. We have followed with interest Mr. Mayo in his heroic and well-directed efforts. While from youth to the full maturity of manhood he has been a student of our institutions and tendencies, his wisdom has been accumulated from a wide and varied intercourse with men as well as from varied residence and travel in the different parts of our country and in foreign lands.

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Always interested in the subject of education, he has been for years an editor of the "Journal of Education;" and even during the spare hours of this week he has been busily investigating the school methods of this city of Saratoga. Combining with these attainments an enthusiasm for the subject and a rare facility of public address, he has brought to the work the consecration of a life devoted to the Christian ministry.

It was my privilege to attend last July the annual session of the American Education Association at Madison, Wis., where nearly five thousand teachers were in council. The Southern States were largely represented, and the problem of education in the South was the most important subject considered. The Superintendents of Public Instruction and teachers from several Southern States spoke in enthusiastic recognition of the value of Mr. Mayo's services. The convention listened to his remarks and several addresses with an attention and deference that betokened the unanimity with which he was accorded the exalted position of leader among leaders in Southern education.

In the notable debate in the United States Senate last winter upon the subject of giving federal aid to Southern education, the highest recognition was given by senators of both South and North to the views of Mr. Mayo on the subject. Senator Blair, of New Hampshire, in advocating the measure before reading Mr. Mayo's statement *in extenso*, said: —

"Dr. Mayo is well known throughout the country. His views have been expressed on many occasions, and they are those probably of the largest and perhaps the most accurate observer in the Northern States upon this matter of the school condition of the people of the South."

Senator Hampton said, "There is no higher authority on this continent." Senator Lamar said: —

"The Senator from Massachusetts (Mr. Hoar) spoke of that great movement of education as characteristic of that State which, he said, leads the column of educated States.

"Mr. Hoar. — If the Senator will pardon me, I should like very much to say that the name of Mr. Mayo, whose testimony he has just read, deserves to be ranked with that of Mr. Mann as an authority, and that he is entitled to the gratitude of the American people for his work in this cause.

"Mr. Lamar. — I am very much obliged to the Senator from Massachusetts for this tribute to the character of Dr. Mayo; and upon this indorsement by the Senator from Massachusetts I reiterate his assertion here in the presence of the Senate."

In thus presenting my appreciation of Mr. Mayo's work and attesting its value by these highest authorities, I disclaim the purpose of mere compliment in his presence. My remarks, springing from such motive, would be to him offensive, and would be unworthy the present occasion. But is it not due to ourselves that we come to a knowledge of the labors of our friend, wrought in some measure by our assistance, if may be that thereby

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we may join in highly resolving he shall be fully sustained in his ministry by both our moral and material support? While approving the recent action of the American Unitarian Association in voting Mr. Mayo $1,500 per annum, let us still bear in mind that for further means of support our missionary is dependent on his earnings and the voluntary contributions of friends. He has shown us how through him, in various ways, the cause he has at heart may be promoted. Let us not allow the opportunity of contributing to him and through him pass unused.

And, in conclusion, let me suggest to you and to our incoming Council the feasibility and desirability of creating a permanently organized Board, devoted to this subject of Southern Education. It might be called a board or ministry of education, and have for its object educational missions, — the aid of teachers and the diffusion of information. Such a board might find, and aid in sustaining, assistants to Mr. Mayo in his great work, who in time would carry on the measures on a permanently organized basis. Thus may we join the ever-blessed privileges of humanely lifting up while aspiringly looking up.

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THE WOMEN'S AUXILIARY CONFERENCE.

ADDRESS BY MISS ABBY W. MAY, PRESIDENT OF THE CONFERENCE.

Friends, — In behalf of the Women's Auxiliary Conference, it is my pleasant duty to welcome you here to-night. The presence of this large audience seems to give fresh proof of the interest felt in our work, and affords us true encouragement.

There are many questions connected with this newly organized work of the women of our denomination which are of great interest and importance. Perhaps I cannot better occupy a few opening minutes than by attempting to answer these three: —

Why was the Women's Auxiliary Conference formed?

What has it accomplished?

What does it seek to do in the future?

A clear understanding in these directions would not only secure a general interest in our work, but must, it would seem, enlist in it every woman in our churches. For what we have attempted is at once very simple and of world-wide importance. It asks no impossible service, but only such devotion as is possible from each one of us to the best thing we know, to the highest thing we believe.

First, Why was this Conference formed?

Because in our churches everywhere were women who comprehended the magnitude of the missionary work to be done, and who longed to help it on. It is well known that women had always been active in the service of their own churches; had helped in providing and had taken care of the buildings and furniture; had looked after the poor, the sick, and the sorrowing; had done their part in the Sunday-school; and, highest of all, had by their power of personal religion sustained and elevated the services of worship, and by holiness aud humility had borne living testimony to the truths they believed. But, in the general work undertaken by the American Unitarian Association and the National Conference, women had hitherto taken little part except indeed by giving money to carry it on; and they had come to feel very keenly that the great missionary service of the denomination made a direct demand upon them. Surely, they were not behind the brethren in devotion to a church and church doctrines that had been their intellectual guide, their comfort and support in trial and sorrow, their stronghold in temptation, their great spiritual inspiration. To say that these pre-eminently religious experiences (and the power and the duty to use them for the good of others) are not limited by sex seems to be wasting words; and yet it really is not so, for until within a very few years the way had not been open for women to share in this broader church work. Six years ago, the women assembled here determined to enter on this more public work, and also to accept more fully the responsibility for the well-being of the churches which they called their

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own; and, after two years of deliberation and preliminary action, the Women's Auxiliary Conference was formed at the biennial meeting of 1880. Its especial field was but vaguely defined, the methods were all to learn; but a few women put their hands to the plough, trusted that others would join them, and that God's blessing would make their endeavors fruitful in His service. In these hopes they have not been disappointed.

What has been accomplished? I make no claim that cannot be substantiated by facts, when I say very much has been done in many ways. Among these gains, I put first as of prime importance this, — that we have all learned much of the condition of the Church and the churches in our land. We have studied the matter, have sought information; and, as a result, the women of our conferences know, as I said, a great deal about it that never could have been learned without the direct experience of action. This knowledge has led naturally to sympathy which has drawn our people nearer together, though so widely scattered North, South, East, and West. This sympathy could not exist without expressing itself; and letters have been written by members of strong churches to the weaker and struggling, and answers have come bringing greater strength to the strong, teaching anew the lessons of the vitalizing power of struggle and endurance. And these letters telling of great needs have roused the women to try to meet the needs, and so money has been gathered that otherwise it is safe to say would never have found its way to the Unitarian treasury. And this, again, has led to the giving of more money for general purposes. For, as soon as our women have come face to face in sympathy with a special need, they have inevitably begun to realize the greater general need which exists everywhere. Again, this closer acquaintance has brought to sight the great opportunity for help by the use of religious literature. And, soon, many women began to send the "Christian Register" and the "Unity" that had just been read at home to some far-away reader, who in turn has sent it on to be read and read again for comfort and light. And, then, other papers and books have been gathered and distributed, till this branch of our work has grown to very great proportions and value; and the churches everywhere are entering into it, either as givers or receivers. It is obvious that it must have been well organized, and of that you will hear in detail from one who early took it up, and has seen great results from the efforts of the society over which she presides. But I must not fail to say that this distribution of literature which originated in the Women's Branch Conference of a Boston church was at once accepted as a part of the duty of all the women's conferences.

The first effort of the directors after organizing four years ago was to form these branch conferences in as many churches as possible. The number of them has steadily increased, though still it is but small. It is chiefly the members of these little societies who have conducted the correspondence of which I have spoken, who have raised the money or gathered and distributed the literature. These societies have also in many cases quickened and systematized the work, benevolent and other, for their own churches and neighborhoods, and, what is best of all, have undertaken the study of doctrines and principles bearing on a religious life. From this sketch of what has been accomplished, let me pass to the third question, and try to tell you what the Conference seeks to do in the future.

As a general answer to this question, I may say precisely what it originally undertook; for I am not aware that any change has been made in the original plan or in the methods then proposed. And all that seems needed is to carry out more fully the intention of the founders.

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The best way to do this seems to be to form in every church a society of women pledged to the distinctively religious side of church duty. In some cases, it has proved possible to engraft this work upon that of the sewing or charitable society, thus avoiding the multiplication of organizations. But the objects are so unlike, though of course in spirit wholly harmonious, that experience leads to the belief that it is better to form a separate organization. Let those women who care for the religious work unite in it, even if they be but the "two or three" to whom a blessing was long ago promised. If they are in earnest, they will inevitably draw others to their side. Let them seek to do this. Especially let them strive to enlist the young women of the parish in their work. A simple form of organization has been prepared for those who want such help. Let this little company begin its work by offering help to their minister. Many ministers have found their hands strengthened and the value of their labors increased by such help in the line of their religious work. Let them collect such sums of money as may be possible. No matter if the gift be but small, every dollar finds a welcome and a use. Let them systematically gather those books that in so many households have been read and laid aside. Such of these as are *good*, no matter what the subject may be, — whether poetry, art, science, travel, biography, story, history, religion, — all these, and especially good books for children, are needed in unlimited numbers by societies too poor to buy them; and doubtless the owners would be better for giving them. Perhaps no readier way will be found to interest children and young people in church-life than by bringing them into friendly relations with the Sunday-school of some far-away, poor parish, and encouraging them to share with those hungry little readers the good books that abound in our favored homes. Let the society also seek to enter into correspondence with the women of some other church for mutual encouragement and sympathy. The links that bind these little companies of women serve in some subtle way to hold together the great company of believers in the living church on earth. Does this seem too large a claim? I believe it is not so. Other forms of service will present themselves to the little society, if it desire to find them; and presently it will be possible for the members to unite in some personal, religious effort. In some cases, a book has been chosen and read in sections by the members in their homes. Then, at the monthly meeting, the portion read has been talked over and views have been exchanged and experiences offered that have thrown new light on doctrines which are often believed without a full knowledge of what they mean. Perhaps indeed the depth and breadth of the great fundamental doctrines can never be learned without just such a comparison of views and experiences.

Does not this field of work, thus barely hinted at, justify the existence of a women's conference in every church? They who have tried it say "yes," without exception so far as I am aware. In the very nature of things, it seems evident that nothing can more truly vitalize the church at home, or better help others to the benefits of a church, than these unions to study the doctrines and principles of our Church and to seek ways for extending their blessings to others. We often judge best the value of the little by looking at it in the large. Imagine for a moment that every woman in our fellowship had in these ways entered into the service of her church. Would not its missionary work be done, and should we not find a new meaning to the good old word "salvation"? But not all will enter in. How much greater the need, then, for you and for me to do the little or, if it please God, the much that we can!

We shall all, doubtless, carry away from this Biennial Conference fresh zeal for

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the great work. But something deeper than enthusiasm is needed, — a steady purpose, which shall actuate us day by day as the years go on, — in short, that thing we call a life consecration. Let us but pledge ourselves anew to this. Then let us take up some religious work that lies near at hand and pursue it, even if it seem very small. The way will open as we go on. No one who is ready and willing for such service will fail to find work to her hand.

What may come in the future of the Women's Conference we cannot know. That must depend on many circumstances. But, if it should not grow in the way we hope, by the number of societies increasing, until there shall in very truth be one in every church, I think the idea has taken such deep root that it must spread and grow. When the women of the denomination justly estimate their power and accept their responsibility, the work will go on. Possibly, it will not be done separately by women and by men. It may be that, in the near future, this women's effort will open the way to the closely united work of both. It seems as if that would be the ideal way. But, whether the two work fully together or apart, the earnest efforts of the one will surely stimulate to greater efforts by the other. All experience has shown that this will be so.

There are, of course, dangers to guard against, mistakes that are possible. Perhaps among these the greatest is the liability to narrow our interest, to seek some object that pleases the fancy, and to pursue it till there is danger of overdoing in one direction, while others suffer from need. But there is no danger of this, if we will but consider ourselves as soldiers of a great army, taking our orders from those who, having sight of the whole field, will see to it that no effort is misapplied.

They who can judge in the matter believe that our work must and will go on. There is room for it, need of it, and there are no obstacles in the way.

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THE POST-OFFICE MISSION.

REPORT OF THE WORK AT CINCINNATI, OHIO.

BY MRS. MARY P. W. SMITH.

THE Cincinnati branch of the Women's Auxiliary Conference was organized in March, 1881. Its members were highly resolved to do something, — they hardly knew what, — although they felt a strong conviction amounting to a presentiment that there must be a special work for this society standing almost alone in the heart of the great West, where in large sections even the name Unitarian was almost unknown. The problem was how to do this work.

As an experiment, an advertisement stating that Unitarian tracts and papers would be sent gratuitously to all applicants was inserted weekly in our two leading daily papers. To our surprise, letters at once began dropping in from widely scattered localities. They have continued coming ever since in gradually increasing quantity, — letters whose drift indicates plainly that our advertisement has touched a vital need. Usually, these letters are of inquiry about our views or seeking light on special points of doubt. To the rare ability and devotion of Miss Sarah Ellis, our Corresponding Secretary, is chiefly due the success of this experiment. She is a striking example of what can be done by one woman who is in dead earnest.

The material circulated is the "Registers" and "Unitys" taken in the parish, tracts of the American Unitarian Association and Unity Mission, and whatever printed sermons we can obtain. Soon feeling the need of a loaning library of denominational books, Miss Ellis devoted to the cause her own private collection, to which additions have been made by gifts or purchase. These books are loaned by mail, the borrowers paying the postage, often to remote points in Florida, Mississippi, etc. The first book is yet to be lost or injured.

Miss Ellis's record of her three years' work to last March is as follows: Letters and postal cards received, 973; written, 1,455; tracts, papers, etc., distributed by mail and at church, 11,022; books sold, 177; books loaned, 113; subscribers to our papers obtained, 47.

What results can be shown for this work? Certainly, nothing sensational. An isolated soul here and there, wrestling in utter loneliness with doubt and despair, has found sympathy, help, restoration to religious faith, strength to bear heavy burdens with renewed courage, animated by trust in a loving Father hitherto concealed behind the angry God of antiquated creeds. For these people there was absolutely no help possible but that derived from this correspondence. Unitarianism was unknown to them except as a rumored infidelity. Their intelligence prevented their accepting the only forms of religion they knew; and often, wishing yet unable to believe, they had sadly come to deem themselves the infidels their

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neighbors called them. In the zeal and joy of their new-found faith, they invariably give the documents received a wide circulation. So, in many scattered places, we have devoted sub-missionaries and little groups of Unitarian believers, who will perhaps some time be the nucleus of Unitarian churches. "Ten times one is ten," might well be our motto.

The talk of forming a Unity Club by a dozen wide-awake young people in Vicksburg, Miss., to whom Miss Ellis has loaned Dr. Clarke's "Self-Culture," and the recent formation of a Unitarian club at the barracks in Columbus, Ohio, are among the straws showing which way blow the hopeful winds of the near future. Several persons at a distance have wished to join our church.

Two or three promising young men will probably enter our ministry as one result of this work. When we consider the far-reaching, immeasurable influence exerted even by one human being, we cannot feel these results wholly insignificant.

The character of the results so far attained is perhaps best shown by extracts from letters recently received by Miss Ellis.

The first is from a young lady in an Ohio village:—

"The last few months have been such hard ones to me, and your kindness has so much helped me in them, that I cannot feel easy to let it go longer unacknowledged. Through all that hard time, I know myself to have been stronger and nearer able to have done my duty, because of the good obtained through you. It also makes me braver to face the future, having learned, I trust, a firmer faith in the love of God to his children than I probably should have done."

The next is from a young minister who has recently come to us from another denomination, whose earnestness and talent give promise that he alone will be a "result" sufficient to justify the whole work:—

"To-day I preached my first sermon in a Unitarian pulpit. I enjoyed immensely the sensation of absolute freedom in the utterance of my convictions, and the feeling that in thought and expression I was amenable to God alone. . . . I am devoutly thankful, as I sit here, for all the way in which I have been led, — for the notice in the daily paper, the kind help furnished by your association and yourself, for all that has brought me to the present position of affairs. I enjoy a rest and peace of mind to which I was for a long time a stranger."

The next letter is from a young man who was one of our discouragements, because, after corresponding with him some time, we ceased to hear from him. He writes from a Western State, saying: —

"More than a year ago, I wrote to thank you for papers which you had kindly sent me. In answer, you sent me a very kind letter, and named several books which I might read with profit. I procured a number of Rev. James Freeman Clarke's works, which I read carefully, and from which I gathered much of great value. I also subscribed to two of the papers you named, to which I have become so much attached that I could not possibly do without them. . . . Your letter led me to a course of reading and investigation that have proved a sun-burst to me. I had been in darkness; I am out of it now. I am connected with the State Prison (as usher), not the pleasantest position in the world; but I have tried to show many of the poor convicts the better way of life, and to cheer them by kind words and a showing of real interest in their unfortunate condition, and I believe I have succeeded in making lighter many a poor, friendless fellow's load."

A lady in Indiana writes:—

"You have sent much more than I expected, and I have been greatly interested. The sermons always bear re-reading, and generally there is some friend I wish to send them to. Miss B. [another correspondent in the same village] let me have 'The Word of God.' I had thought on the subject a good deal before. It came like a revelation to me. I sent a copy to a lady that had left an Orthodox church, as she thought for truth's sake, and was bitterly assailed. She was fast going to the other extreme. I have just received the kindest letter in reply (I am not personally acquainted with her). Now, Miss Ellis, I would like one more copy for still

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another. Having been forced to leave an Orthodox church for conscience' sake, and endured much misrepresentation and uncharity, I have great sympathy for others. It is not a little thing, this mission of the 'leaves.' Their influence is as silent as the dew, and you never will know (unless in the great hereafter) how grand the result."

This Post-Office Mission work, as Mr. Gannett has well christened it, has been undertaken lately in several places, East and West, with in every case a degree of success indicating that there is practically *no* limit to the demand, the hunger for our literature. This work is pre-eminently one for the women of our denomination. If Unitarianism is to us the truest, purest form of religious faith, our joy and strength in life, our support in death, is it not our simplest, most obvious duty to do all in our power to extend this faith to the many who wait to receive it?

Early in our work, Rev. J. Ll. Jones came to Cincinnati. The letters thus far received were laid before him, and his opinion anxiously awaited, which was given in these words: —

"I think you Cincinnati women have got hold of *the little end of a big thing;* and, if you persevere, something is bound to come of it." These simple words cover the whole ground. We are not to be discouraged if the first-fruits of our efforts are seemingly inconspicuous. It is only the "little end" we hold, but it joins to issues immeasurably greater than we can possibly foresee or imagine. We are to work steadily on, strong in the faith that earnest work lives and extends long after the worker is dead and forgotten.

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HOW TO INTEREST THE YOUNG IN THE CHURCH.

AN ADDRESS BY MISS ELIZABETH P. CHANNING.

One of the most difficult problems to solve, to my mind the most important, is how to educate the young religiously. This is contrary to general theory and practice. The whole weight of reasoning, the whole art of elocution, the whole mastery of eloquence, are expended in redeeming the adult from ignorance and sin. Probably there is not a hardened sinner in this assembly; but let each one ask himself how successful have been this reasoning, elocution, and eloquence.

From the creation of Sunday-schools, those who engaged in the religious instruction of children were regarded with contempt, as well-intentioned, but with no capacity for full-grown work. What a mistake! for to instruct a child on the high themes of religion are required the highest mental gifts and profound consecration. As I read lately in an English story, describing a young woman, "It was supposed she had not a soul above Sunday-school teaching." A soul not above Sunday-school teaching! Why, there could not be a nobler epitaph than, "She had a soul *equal* to Sunday-school teaching;" for Jean Paul profoundly says, "It is in childhood that the divine is born of the human." As I believe, the lever to move the world is the religious education of the *young*. The child is the father of the man; and as he is led, inclined, and guided in youth, will he, for the most part, become in manhood, making due allowance for the change wrought in the perverse or undisciplined by force of circumstance or tutorship of trial. But, however temper may be subdued, inclination purified, and aim elevated, the ruling passion not curbed in youth dominates life and retards salvation.

For the safety of the republic, for the honor of the home, for the purity of the individual, should we seek the religious, the highest education of the young. There are three marked ways to do this. First, by precept and example. The power of example who can estimate? The inspiration of personality who can overvalue? No one who is worth anything (far be it from me to imply that any one attending the National Conference does not, at least, aim at excellence) but has been led to aspire by the bright example of father or mother, friend or teacher. First, therefore, the elders must purify their hearts and consecrate their purposes, so as to be a living epistle to the little ones, ready to trust, yet intuitively perceiving the flaw in conduct. "There is a world of wisdom in the remark of a wilful but generous child to her strong and wise mother: 'Mamma, if you were not an angel, I believe I should be terribly enraged; but now I must love you, and I am almost content.'" The foundation of character is laid in the home; and as the home will be integrity in business, reform in politics, chastening of material prosperity, and elevation of the individual.

Next to the home, the commanding influence on the child should be from the church. Here, again, am I opposed to the prevalent opinion, which puts the Sunday-school first, last, and always, as chief instructor of the child. The Sunday-

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school has its large, significant, intelligent place in that instruction; but it is my sincere conviction that that place is third instead of first.

And, now, for the main topic of this paper, — "How to interest our young people in the church?" First, by being interested ourselves. It is vain to attempt it otherwise. Children are imitative and prone to value what their elders respect. If they see that we have an immortal hope, that we study to show ourselves approved unto God, the children will love religion and all that fosters it. Second, "How to interest our young people in the church?" A clever woman replied, "By having a bright minister, by having a good sermon." That answer is the Unitarian mistake. When I was a child, a dolefully dull preacher (the variety is not extinct) used to preach sometimes in Federal-Street Church. The people complained; but Dr. Channing said, "I find good in every sermon." That attitude, not exacting, not critical, catholic and hospitable, will not make us insensible to the uplifting sermon, but will make us patient with the dull one. We must lay stress on church attendance, not for the sake of the sermon, but for the prime object of church attendance, — social worship. If we desire a strong denomination, if we mean to make religion a force in the future, we must insist on the church attendance of the young. The habit must be formed in youth. It is becoming a very serious question whether the "coming" man will go to church. Do you ask, Should the young be dragooned into going? Why not? They are dragooned into study. Why so lukewarm as regards the *religious* interests of the children, while time, money, and health are lavished in equipping for this world? Does this not prove a lamentable lack of faith in the future life?

Unitarians are too lenient to any and every form of belief. It is better to go to any church than stay at home. But it is best to be loyal to the church that holds the most truth for us. Be at least equally ready to help on Unitarian enterprises as those of other denominations. I think we should be most ready to help our own. Does the reverence of our manner as we enter church do homage to the Presence we approach? Third, bring the young at once into the activities of the church. Our local conferences are full of promise; but, at present, there is room for improvement. If so many women manage to leave household cares to attend, more men might afford to postpone business for a day, twice or thrice a year, and not make such a fetich of it. If the elder men would attend, the younger would follow. There is too much going to church and conferences by proxy. The time surely comes when a man no longer says in his heart, "Religion is good for women and children," but, instead, "Would I had listened to its claims with the zeal wasted on what I now see to be of little worth!"

Teach the young to give time, thought, and money to church charities. Teach them that church and Sunday-school stand or fall together, and that as teachers or scholars they should aid the one, as worshippers the other. Fourth, with discretion lead them to the social attractions of the church. If these are dominant, a church has only the name to live. "There is a time to dance," but not at all times nor in all places. Let not Sunday be so desecrated by week-day amusements; skates, balls, boats, and other innocent playthings be reserved for the leisure hours of the week; and a noble book, a friendly or charitable visit, or communion with Nature refresh the heart, chastened by devotion and satiated with "life's delightful play."

To sum up, to interest the young in the church there must be, first, personal consecration; second, faithfulness to church observances; third, interest in denominational missionary activities. What we work for we easily learn to love.

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By the rapture of faith, the passion of piety, draw the little ones into the kingdom. Not by undue repression or solemnity, but by the peace which is proof against fear of sin, death, and the future, by a fearless courage, by a glorious impetuosity, take the young, as on wings, to the throne of grace. It must needs be that a cross comes into every life. The difference is how that cross is borne. In lovely Annie Keary's Life is found this beautiful passage: "And you must *carry* your cross, not let it drag on the ground." I am thinking of a little picture in a French book. There are two figures, each with crosses of the same size, climbing a hill. One figure has taken his cross on his shoulders and is marching bravely and lightly on, his head lifted up to the blue sky overhead, and scarcely seeming to know that he has a cross to carry at all. The other figure is letting his cross drag behind him, pulling it up after him with, oh! such tugs and strains over each little stone on the road, always obliged to look behind him, never able to take his eye off the cross for a moment, and feeling its burden and its hindrance every step. The motto to that picture is, "Il ne faut pas traîner ses croix."

"America holds the future endurance of civilization dependent on reverence." Let the rapture of our faith be to the children a "living witness of the supernatural life in us." Children are the hope of the world. Children are of the kingdom of heaven. But they are not all, nor at all times, angelic. Many a one of them could truthfully say, in the beautiful words of the Eastern fable, "I was common clay till roses were planted in me." Let us plant the roses for the Divine Gardener to bring to perfection, and so the kingdom will come.

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THE MISSIONARY MEETING.

A LARGE and attentive congregation filled the church on Tuesday evening, on the occasion of the missionary meeting. Rev. Grindall Reynolds presided. Prayer was offered by Rev. George A. Thayer. Mr. Reynolds then made a brief address, giving various reasons for cheerfulness and hopefulness about missionary work. These reasons were: that we have learned more thoroughly than ever before that we have a work to do; that we are learning to feel the weight of the great responsibility resting upon us; and that a fresh tide of enthusiasm has come over our religious body. This enthusiasm affects the young and the old, the East and the West, the ministers and the laity throughout the churches.

Rev. J. H. Crooker, of Madison, the next speaker, urged the necessity of employing university towns as centres for preaching the Unitarian faith, — a faith which, though so practical and simple that it can be described to a child in words of one syllable, yet requires considerable rational ability to accept, if one has to emancipate himself from inherited notions and superstitions. This explains why it has made greater progress among the cultured than among the masses, and why it must necessarily do so. The student comes to the university with open, receptive mind, with rational power sufficient to effect this intellectual reconstruction of religion ; and his studies and intellectual tendencies are in harmony with our thought and our aspiration. He needs the help of this form of faith. Of every hundred students who graduate at the University at Madison, there are many who will go out to the work of life without any religion, unless they derive it from the services of the Unitarian pulpit and from the social ministrations of the Unitarian society. And to take one bright, promising, influential young man from the side of those who are indifferent, who are church haters, from the side of spiritual inaction or gross materialism, and place him on the side of Channing and Parker and Bellows and Martineau, is to do not a denominational work, but a work of great importance to the whole State of Wisconsin. From the intellectual centre of the State this influence will radiate throughout its whole extent. Mr. Crooker then reminded the Conference of the $7,000 pledged by the Conference two years ago toward aiding the Madison church, a pledge not yet redeemed.

Rev. R. R. Shippen then followed with a report of denominational work in the cities of Meadville, Vineland, Philadelphia, Baltimore, Wilmington, N. C., and Washington.

After the singing of a hymn, Rev. George L. Chaney made a report about work in the South, especially with reference to the formation of the Southern Conference, which includes the cities of Atlanta, Charleston, and New Orleans.

Rev. J. Ll. Jones closed the meeting with a report of the need of church edifices among societies already organized in the West. At least ten are waiting for a permanent house of worship, including his own society, the Fourth of Chicago.

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THE SUNDAY-SCHOOL MEETING.

WEDNESDAY evening, September 24, was devoted to a union meeting of the Eastern and Western Unitarian Sunday-School Societies, Rev. H. G. Spaulding presiding. The exercises were opened by the reading of a service and the singing of a hymn from the new Sunday-school Service Book. Mrs. Ellen T. Leonard, Secretary of the Western Sunday-School Society, read a paper on the methods of the work in the West, and a full report of what has been accomplished by that industrious and enterprising society.

Rev. H. G. Spaulding followed in a long address, in which he begged for more time at the National Conference for the consideration of Sunday-school matters and for greater interest on the part of parents. There are many grounds for encouragement. One of these signs of encouragement is the demand and supply of new and better Sunday-school manuals; another is the demand for aids to devotion. These have been supplied to a great extent. Fourteen thousand copies of the Easter service alone were used in the celebration of that day. Still another sign of progress is the multiplication of Sunday-school conferences and conventions. The local conferences are devoting more time than ever before to Sunday-school interests, and secular teachers are giving their aid and advice.

But there is ground for discouragement in the thought that, of the three hundred and forty churches, only eighty or ninety have contributed the past year to the funds of the Society. Until the whole denomination responds to the call for sustaining the Sunday-school work, one must be justified in saying that Unitarians are too indifferent to the great and pressing duty toward their children.

Rev. John Snyder, of St. Louis, followed with a paper on the relation of the Sunday-school to the Church. Hon. Horace Davis, of San Francisco, was the next speaker. He gave a detailed account of his work with a large Bible class of young people in his own church, in which he trains up those who are to become teachers in the school.

After a hymn, a short address was made by Rev. David Utter, of Chicago, who was not enthusiastic in his ideas of the value of Sunday-schools. Mr. W. H. Baldwin, who followed, took a more sanguine view. His words, spoken out of long experience, were refreshing and exhilarating. Rev. T. E. St. John, of Haverhill, took up the subject of graded and uniform lessons, advocating the latter rather than the former.

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THE NEW YORK STATE MEETING.

ONE of the most interesting meetings of the Conference was that of the Unitarians of New York State. Among those present were Rev. Grindall Reynolds, Secretary of the American Unitarian Association; the Hon. Dorman B. Eaton, who presided; Rev. and Mrs. T. C. Williams, Herbert H. Drake, Mrs. William Bryce, the Misses Bryce, Mr. and Mrs. Salem T. Russell, Mr. and Mrs. Drummond, Mr. and Miss Flagg, Mrs. Charles P. Hemenway, Rev. Russell N. Bellows, and Mrs. H. W. Bellows, all of All Souls' Church, New York City; Rev. Robert Collyer, Dr. G. Q. Colton, Mrs. Alfred Brooks, and Mrs. T. D. Robinson, of the Church of the Messiah, New York City; Mr. and Mrs. Edward T. Rice, of the Fourth Church, New York City; George W. Banker, of Brooklyn; Rev. and Mrs. George W. Cutter, of Buffalo; Rev. and Mrs. N. M. Mann, of Rochester; Rev. S. R. Calthrop and Mrs. J. L. Bagg, of Syracuse; Rev. and Mrs. William Silsbee, Mrs. William Powell, and George C. Morehouse, of Trenton; Rev. and Mrs. William H. Fish, Jr., Mrs. Case, Mrs. Joseph Bowman, and Henry L. Lamb, of Troy; Rev. and Mrs. Frederic Hinckley, of Newburgh; Rev. George L. Stowell, Joseph Mattison, Mr. and Mrs. Fisher Baker, and Mr. and Mrs. Thomas F. Gane, of Yonkers; Mr. and Mrs. E. A. Bush, of Adirondack, Warren County, and many others.

After a full consultation, and remarks by the Chairman, by Rev. Messrs. Calthrop, Collyer, Silsbee, Stowell, and Bygrave, of Toronto, by Mr. Lamb, Mr. Baker, and others, a committee was appointed to confer with the officers of the New York and Hudson River Conference there present, as to the feasibility of expanding that conference into a New York State Conference, to include all the Unitarian churches in the State, and any other Liberal churches within this or adjacent States that may desire to be included. After conference this joint committee reported at an adjourned meeting the outline of a constitution for a State Conference, and appointed Revs. George L. Stowell, Russell N. Bellows, and Theodore C. Williams a committee to report the action of this meeting to the next session of the New York and Hudson River Conference. Much interest was expressed in conversation after the meetings in the prospect of a more lively and unselfish interest in carrying our Unitarian gospel to the many needy and hungry souls within the wide limits of the Empire State.

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CONSTITUTION AND BY-LAWS.

CONSTITUTION.

PREAMBLE. — *Whereas* the great opportunities and demands for Christian labor and consecration, at this time, increase our sense of the obligations of all disciples of the Lord Jesus Christ to prove their faith by self-denial, and by the devotion of their lives and possessions to the service of God, and the building up of the kingdom of his Son, —

ARTICLE I. — Therefore the Christian churches of the Unitarian faith, here assembled, unite themselves in a common body, to be known as the National Conference of Unitarian and other Christian Churches, to the end of energizing and stimulating the denomination with which they are connected to the largest exertions in the cause of Christian faith and work.

ART. II. — This National Conference shall be composed of such delegates, elected once in two years, not to exceed three from any church, including its minister, who shall officially be one, as any of our churches may accredit to it by a certificate of their appointment.

ART. III. — The American Unitarian Association, the Western Conference, and such other theological, academic, or humane organizations in our body as the Conference may see fit to invite, shall be entitled to representation by not more than three delegates each.

ART. IV. — The Conference shall meet biennially, at such time and place as it may designate at its successive biennial sessions.

ART. V. — Its officers shall consist of a President, six Vice-Presidents, a General Secretary, a Treasurer, and a Council of ten, — half ministers and half laymen, — who shall be elected at each meeting, to hold their offices for two years, and until their successors are appointed. And half the number of the Council shall consist of new members, the oldest members being retired at each election and giving place to the new members.

ART. VI. — The Council, during the intervals of the biennial sessions, may fill vacancies in the board of government, and shall have charge of all business having reference to the interests of the Conference, and intrusted to it by that body, which is hereby declared a purely advisory one.

ART. VII. — The National Conference, until further advised by its experience, adopts the existing organizations of the Unitarian body as the instruments of its power, and confines itself to recommending them to such undertakings and methods as it judges to be in the heart of the Unitarian denomination.

ART. VIII. — This Constitution may be amended, at any regular meeting of the Conference, by a vote of not less than two thirds of the delegates accredited thereto.

ART. IX. — Reaffirming our allegiance to the gospel of Jesus Christ, and desiring to secure the largest unity of the spirit and the widest practical co-operation, we invite to our fellowship all who wish to be followers of Christ.

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ART. X. — While we believe that the Preamble and Articles of our Constitution fairly represent the opinions of the majority of our churches, yet we wish distinctly to put on record our declaration that they are no authoritative test of Unitarianism, and are not intended to exclude from our fellowship any who, while differing from us in belief, are in general sympathy with our purposes and practical aims.

BY-LAWS.

1. Three months, at least, before the time fixed by the National Conference for its biennial meeting, the Council shall issue a circular letter of call to the churches and organizations in its fellowship, accompanying it with a form of certificate, the production of which shall be the proof of membership of the Conference until others are elected, unless otherwise ordered by the Conference.

2. The General Secretary shall keep a full report of the proceedings of the body, which shall be published at the expense of the Conference, and a copy sent to every delegate.

3. The Council, at the conclusion of each Conference, shall issue an address to the churches and organizations in our body, whether members of this Conference or not, to be published with the proceedings of the Conference, containing such advice and encouragement as it may deem appropriate; but especially communicating to the churches and organizations the recommendations of the Conference in regard to plans and methods of work, the amount of money required for the uses of the year, the special objects to which they would advise its appropriation, with such suggestions, as to a just apportionment of the burden, as they may judge expedient and becoming.

4. The Council shall have it for its duty to keep itself accurately informed of the plans and operations of the various organizations in our body, and of the state of the individual churches; inviting correspondence and soliciting reports, to be sent in one month before the biennial meeting, in which the general condition of the parish, its Sunday-school, charities, and general working may be set forth, to the end that the Conference may know what the wants and the wishes of the churches are somewhat more particularly than it is possible to learn in the necessary hurry of the biennial meeting.

5. The General Secretary of the National Conference shall be the person to whom all letters and communications shall be addressed; and he shall be, *ex officio*, a member of the Council and constitute its Secretary.

6. The list of delegates, churches, and organizations represented in each Conference shall be part of the Biennial Report. The archives of the Conference shall be in the keeping of the General Secretary, subject to inspection and temporary possession by the Council.

7. A collection shall be taken up among the delegates at each Conference, to which any others may contribute, to defray the incidental expenses of the Conference, — such as printing the Report, etc.

8. Each church in this Conference is recommended to defray the expenses of its delegates.

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LIST OF DELEGATES

REPORTED AS APPOINTED TO THE ELEVENTH SESSION OF THE NATIONAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES, HELD AT SARATOGA, N. Y., SEPT. 22–26, 1884.

FOREIGN DELEGATES.

The British and Foreign Unitarian Association: Rev. Alfred W. Worthington, B.A., of Stourbridge, Secretary of the English National Conference; Rev. John Robberds, B.A., of Cheltenham; Rev. R. Travers Herford, B.A.; Michael Hunter, Jr., of Sheffield, late President of the British and Foreign Unitarian Association.

The German Protestant Union: Rev. Dr. Schramm, Pastor of the Cathedral of Bremen.

MAINE.

Augusta. — UNITARIAN SOCIETY: Rev. Philip S. Thacher, Gen. Luther Stephenson, Miss Hannah Fuller.

Bangor. — INDEPENDENT CONGREGATIONAL SOCIETY: Mrs. H. S. Griswold, George Stetson, Miss Huckins.

Castine. — FIRST CONGREGATIONAL SOCIETY: Rev. John F. Locke, Mrs. Sarah P. Johnston, Mrs. Frances A. Whiting.

Eastport. — FIRST CONGREGATIONAL SOCIETY: Rev. Thomas W. Brown, Edward E. Shead, George H. Paine.

Kennebunk. — FIRST CONGREGATIONAL PARISH: Rev. Charles C. Vinal, George Wise, F. P. Hall.

Portland. — FIRST PARISH: Rev. Thomas Hill, D.D., Mark P. Emery, Miss Elizabeth W. Varnum.

Saco. — SECOND PARISH: Rev. J. T. G. Nichols, John C. Bradbury, Mrs. John C. Bradbury.

NEW HAMPSHIRE.

Charlestown. — SOUTH PARISH: Rev. Thomas D. Howard, Rev. Livingstone Stone, Mrs. Charles H. West.

Concord. — SECOND CONGREGATIONAL SOCIETY: Rev. S. C. Beane, Woodbridge Odlin, Charles C. Danforth.

Dover. — FIRST UNITARIAN SOCIETY: Rev. W. R. G. Mellen, Moses D. Page, James B. Barnes.

Fitzwilliam. — FIRST CONGREGATIONAL SOCIETY: Mrs. Maria Perry, Mrs. Caroline Chaplin, Milton Chaplin.

Keene. — UNITARIAN CHURCH: Rev. Albert Walkley, Miss C. H. Ingersoll, J. R. Beal.

Lebanon. — FIRST CONGREGATIONAL UNITARIAN SOCIETY: Rev. Calvin Stebbins, Mrs. P. E. Davis, C. C. Rogers.

Manchester. — FIRST UNITARIAN CHURCH: Mrs. Etta F. Shepard.

Peterboro'. — UNITARIAN CONGREGATIONAL SOCIETY: Rev. W. H. Walbridge, Mrs. J. Farnum, John Wilder.

Portsmouth. — SOUTH PARISH: Mrs. E. C. Tilton, Misses Sarah H. and Mary A. Foster.

Wilton. — FIRST CONGREGATIONAL CHURCH AND SOCIETY: Rev. Henry D. Dix, Mrs. R. K. Pierce, Charles Spaulding.

Wilton (East). — LIBERAL CHRISTIAN CHURCH: Rev. Barnard Gisby, F. M. Pevey, Mrs. D. Whiting.

VERMONT.

Brattleboro'. — UNITARIAN CONGREGATIONAL SOCIETY: Rev. S. M. Crothers, Addison Hall, George Brooks.

Burlington. — FIRST CONGREGATIONAL SOCIETY: Rev. L. G. Ware, Henry Greene, Miss Harriet Root.

Montpelier. — CHURCH OF THE MESSIAH: Rev. J. Edward Wright, Mrs. Lucia G. Brown, Mrs. Sarah E. P. Heath.

MASSACHUSETTS.

Andover (North). — NORTH PARISH CHURCH AND SOCIETY: Rev. Charles Noyes, Charles H. Johnson, Moses T. Stevens.

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Arlington. — FIRST CONGREGATIONAL PARISH: Rev. John P. Forbes, Samuel G. Damon, Mrs. Samuel G. Damon.

Ashby. — FIRST PARISH: Rev. George S. Shaw, Ebenezer Damon, Lucinda Damon.

Athol. — SECOND UNITARIAN SOCIETY: Rev. Charles P. Lombard, H. C. Smith, Mrs. H. C. Smith.

FIRST UNITARIAN CONGREGATIONAL SOCIETY: Rev. D. H. Rogan, Leander B. Morse, Mrs. Martha E. Morse.

Ayer. — FIRST UNITARIAN PARISH: Rev. Lyman Clark, John Q. A. McCollester, M.D., Alfred Page.

Barre. — FIRST PARISH: Rev. Alvin F. Bailey, Mrs. A. F. Bailey, Mrs. Emerson J. Richards.

Bedford. — FIRST PARISH: Rev. George F. Piper, Albert T. Bacon, Thomas B. Hosmer; alternates, T. H. Ramsdell, Mrs. T. H. Ramsdell.

Belmont. — BELMONT UNITARIAN CHURCH: Rev. J. B. Gilman, J. V. Fletcher, Mrs. J. V. Fletcher.

Berlin. — FIRST UNITARIAN PARISH: Rev. W. C. Litchfield, Chandler Carter, Mrs. C. S. Hastings.

Beverly. — FIRST PARISH: Rev. E. C. Butler, William Boyden, Mrs. N. Symonds.

Bolton. — FIRST CONGREGATIONAL SOCIETY: Rev. Cyrus A. Roys, Roswell Barrett, Mrs. Achsah Sawyer.

Boston. — CHURCH OF THE UNITY: Rev. Minot J. Savage, Hon. A. A. Ranney, Henry F. Miller, Jr.

FIRST CHURCH: Rev. Rufus Ellis, D.D., Hon. A. L. Soule, Frederick L. Ames.

SECOND CHURCH: Rev. E. A. Horton, William Wilkins Warren, S. M. Crosby.

ARLINGTON-STREET CHURCH: Rev. Brooke Herford, Curtis Guild, Mrs. Kate Gannett Wells; alternates, George P. Hayward, James W. Austin.

HOLLIS-STREET CHURCH: Rev. H. Bernard Carpenter, Franklin Brown, Mrs. Benjamin W. Hobart.

CHURCH OF THE DISCIPLES: Rev. James Freeman Clarke, Samuel F. McCleary, Mrs. J. I. W. Thacher.

SOUTH CONGREGATIONAL CHURCH: Rev. Dr. Edward E. Hale, Charles G. Wood, D. Webster King.

NEW SOUTH FREE CHURCH: Rev. George H. Young, H. C. Whitcomb, Mrs. H. C. Whitcomb; alternates, H. W. Vinal, Mrs. H. W. Vinal, Mrs. M. T. S. Turner.

APPLETON-STREET CHAPEL: Rev. Wm. G. Babcock, Mrs. Josephine Rose, Miss L. Fanny Babcock.

Boston, *continued:* —

WARREN-STREET CHAPEL: Rev. Eber R. Butler, William Ware Locke, Samuel Weltch.

(Brighton). — FIRST PARISH: Rev. William Brunton, Hiram Cushman, Isaac S. West.

(Charlestown). — HARVARD CHURCH: Rev. Pitt Dillingham, Miss Elizabeth Hurd, George A. Coolidge.

(Dorchester). — FIRST PARISH: Rev. Christopher R. Eliot, Thomas J. Allen, Mrs. Thomas J. Allen.

(Dorchester). — HARRISON-SQUARE UNITARIAN CHURCH: Rev. Caleb D. Bradlee, Edwin J. Lewis, Mrs. Edwin J. Lewis.

(Dorchester). — THIRD RELIGIOUS SOCIETY: Rev. G. M. Bodge, Mrs. Francis Whitcher, Miss Judith Bussey.

(Roxbury). — FIRST RELIGIOUS SOCIETY: Rev. James De Normandie, John J. May, Mrs. Roland Worthington.

(Roxbury). — MOUNT PLEASANT CHURCH: Rev. William H. Lyon, Charles L. Damrell, Mrs. William A. Couthouy.

(West Roxbury). — FIRST PARISH: C. E. King, Mrs. King.

(South Boston). — BROADWAY UNITARIAN CHURCH: Rev. Edward F. Hayward, Henry Souther, Harrison Loring.

(South Boston). — HAWES-PLACE CONGREGATIONAL SOCIETY: Rev. Charles F. Elder, Isaac F. Scripture, Mrs. Isaac F. Scripture.

(Washington Village). — UNION CHURCH: Rev. James Sallaway, Granville Hicks, Miss Laura A. Pritchett, Miss Hattie Hardy

(Neponset). — CHURCH OF THE UNITY: Henry Blanchard, Mrs. William F. Temple.

Brewster. — FIRST UNITARIAN PARISH: Rev. Thomas Dawes, Mrs. L. F. Bangs, Mrs. Freeman Cobb.

Bridgewater (East). — FIRST UNITARIAN PARISH: Rev. John W. Quinby, Aaron Hobart, Mrs. Aaron Hobart.

Bridgewater (West). — FIRST CONGREGATIONAL SOCIETY: Rev. William Brown, Charles W. Copeland, Mrs. Charles W. Copeland.

Brockton. — UNITY CHURCH: Rev. A. E. Goodnough, Mrs. A. E. Goodnough, William H. Tobey.

Brookfield. — FIRST UNITARIAN SOCIETY: Rev. Henry H. Woude, Washington Tufts, Mrs. M. Baslington.

Brookline. — FIRST PARISH: Rev. Howard N. Brown, Mr. and Mrs. George D. Noyes.

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Norfolk Conference of Unitarian and other Christian Churches: Richard C. Humphreys, Miss E. P. Channing, Mrs. Henry D. Wilmarth.

Norfolk and Middlesex Ministerial Association: Rev. J. N. Pardee, Rev. J. P. Sheafe, Jr., Rev. Eugene De Normandie.

Plymouth and Bay Association of Sunday-School Teachers: Abram H. Tower, Oakes A. Ames, H. H. Filoon.

Plymouth and Bay Conference of Unitarian and other Christian Churches: John D. Long, A. A. Gilmore, Frank H. Holmes.

Plymouth and Bay Ministerial Association: Rev. Joseph Osgood, Rev. William L. Chaffin, Rev. A. T. Bowser.

Society for Promoting Christian Knowledge, Piety, and Charity: Rev. J. H. Morison, D.D., John J. May, George W. Fox.

South Middlesex Conference of Unitarian and other Christian Churches: George S. Littlefield, Mrs. Ruth Bradford.

The Channing Conference: William B. Weeden, Rev. D. W. Stevens, S. H. Tingley.

The Ministerial Union: Rev. Francis Tiffany, Rev. Joseph H. Allen, Rev. E. C. Guild.

The Southern Conference: Rev. George L. Chaney, Rev. Charles A. Allen, A. B. Rose, M.D.

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Unitarian Ministers' Monday Club: Rev. J. H. Heywood, Rev. J. N. Pardee, Rev. George M. Bodge.

Western Unitarian Conference: B. P. Moulton, Joseph Shippen, Rev. Jenkin Lloyd Jones.

Western Unitarian Sunday-School Society: Rev. James Vila Blake, Rev. John Snyder, Mrs. Ellen T. Leonard.

Wisconsin Conference of Unitarian Churches: E. W. Young, Mrs. Hattie Tyng Griswold, Miss A. A. Woodward.

Women's Western Unitarian Conference: Mrs. J. T. Sunderland, Mrs. L. C. Ll. Jones.

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